RELIQUIÆ RALEIGHANÆ,

BEING

DISCOURSES SERMONS

ON

SEVERAL SUBJECTS.

By the Reverend Dr Walter Raleigh, Dean of Wells, and Chaplain in Ordinary to His late Majesty King Charles the First.



LONDON.

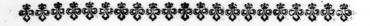
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0812113-1403-1413. Ome of Anglars and Serves Atomir i Judanya, at tic de verriles et lande et

BRIEF ACCOUNT

OF THE

AUTHOR.

of these Discourses was, he may be pleased to take this short, but true account, which I have from those who were well acquainted with him. He was second Son of Sir Carew Raleigh, a Gentleman of an ancient Family in Devonshire; descended, as appears by a Geneology I have in my hands, from John de Raleigh, a great man in the time of William the Conquerour, who Knighted him in the 2^d year of his Reign. His Mother was the Relief of Sir John Thynne of Longleate in Wiltshire, and Daughter of Sir William Wroughton, Vice-Admiral under Sir John Dudley (afterwards Duke of Northumberland) in the expedition against the Scots, 1544. in the latter end of the Reign of Henry the 8th.

any thing; because, if it be an honour to be related to

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those that are Great and Worthy, there is nothing greater of this kind, in my opinion, that can be said of him, than that he was Nephew to the famous Sir Walter * Antiqui-Raleigh: Whom a late Author * hath honoured with vers. oxon this Character, that He was greater than the examples of times past, and the imitation of those to come: whose History, I may add, which (as Cafaubon, in his Preface to Polybius, sayes a History ought to be) is a kind of practical Philosophy, will make

his name immortal among us.

L. ii. p.

The place and time of his Birth I cannot certainly learn, nor where he was bred; till he came to Winchester School: where he made such proficiency, that he was ripe, I am informed, very early for the University. And being sent to Oxford was made a Gentle= man Commoner in Magdalen Colledg; a famous Nurfery of many great men. Among whom we should have found, no doubt, this Doctor placed, in the late Antiquities of that University; had these Discourses come out soon enough, to have given the Author of that work, occasion to make a better inquiry after him, than it is in my power to do. Who can learn nothing further of him there, than that he was admired for his Disputations in the Schools even when he was an Under-graduate; and having taken his Degrees of Batchelour and Master of Arts, was made Junior of the publick Act: which he performed with exceeding great applause. For be-

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side the quickness of his witt, and ready elocution; he was master of a very strong reason: which won him the familiarity and friendship of those great men, who were the envy of the last Age, and the wonder of this, the Lord Falkland, Dr. Hammond, and Mr. Chillingworth. The last of which was wont to say (and no man was a better Judge of it than himself) that Dr. Raleigh was the best Disputant, that ever he met withal.

And indeed there is a very great acuteness easily to be observed in his writings: which would have appeared more if he had not been led, by the common vice of those times, to imitate too far a very eminent man, rather than follow his own excellent Genius. A fault that ought to be carefully avoided by those that study Eloquence; in every kind of which, as Quintilian observes *, there is something which is common to all Elo-*L.x. Inquence, id autem imitemum, quod commune est, flit. C. 2. and that alone is the thing which ought to be imitated.

But in that way which he took, his Fame grew so great, that several of the Nobility were desirous to entertain him into their Families: And at last William Earl of Pembroke gained him for his Chaplain. With whom he had not lived above two years, before he became his kind Patron; bestowing on him a very good Benefice, in a plentiful Country, at Chedzoy in Sommer-setshire. Where being settled he took to Wife a Daughter

of

of Sir Ralph Gibbs, Sifter to the Reverend Dr. Charles Gibbs, one of the present Prebendaries of St. Peters Westminster. By whose affectionate care and diligence these Papers were retrived and preserved from perishing: as a great many others are like to do; unless they, into whose hands they are faln, will be so kind and just as to send them to him, or to the Bookseller, or undertake themselves to give a faithful account of them to the world.

Who will be glad, no doubt, to fee more of the fruits of so happy a brain, especially those of his Maturer years. When he grew Famous at Court, as he had been before in the University and Country; and was made Chaplain in Ordinary to King Charles the Martyr. Before whom some of these Sermons were Preached; particularly that upon Matth. vi. 33. which it appears by the Conclusion, was the last Sermon His Majesty heard before he began his fourney into Scotland. From whence being returned, he bestowed upon the Doctor, the Deanery of Wells: intending to confer farther favours on him, had not the unnatural War which presently after broke out, put an untimely end to both their lives.

Never, I think, was any Nation so distracted, and perfectly beside it self, as this of ours in those miserable times; when they could not see the happiness they enjoyed in so excellent a Prince as God had set over us, and in such

fuch Pious and Learned Divines as he had about him: against whom they perpetually declaimed in the most abusive Language, deprived them of all their Estates, and at last barbarously Murdered some of them, together with their Royal Master. Such, I am sure, was the sate of this Doctor; who being sequestered, and hurried from one Prison to another, and still there immured, where several Prisoners dyed of the Plague, was at last shut up in his own House at Wells, which they had turned into a Gaol: and after he had escaped the Pestilence in many places, was vilainously Murdered by him, who was appointed to be his Keeper. The manner of it, was thus:

The Committee of that County coming to fit at Wells, the Doctor defired to be permitted to speak with them; hoping to gain so much liberty as to go to Chedzoy to his Wife and Children, in order to settle some affairs which nearly concerned them. In which reasonable request meeting with a denial, though a Gentleman of a thousand pound a year offered to be bound for his return, at the time they should appoint him, he could not but expostulate the matter with them: and happened to say, among other things, it was very hard that he should be refused a courtesy from them which several other persons obtained without them; who had liberty to go home, some for a week, some for a month, when they pleased. Which in stead of mollisying the Committee towards him,

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only sharpned their anger towards the Gaoler; whom they chid for his remissies, and threatned to turn out of his place, if he took upon him any more to grant this licence to any Prisoner. This rebuke stuck in the fellows stomach; and the next morning entering into the Doctors Chamber, when he was writing to his Wife, to let her understand he could not procure leave to come and fee her; he clapt his hand upon the Paper, and demanded a fight of it. To which the Dockor fairly replyed, that he should with all his heart, if he had arey authority from the Committee to require it: otherwise he might be satisfied with his protestation that it was nothing else but a Letter to his Wife, to acquaint her with the denial the Committee had given him, as he knew well enough already. Whereupon the Keeper be= gan to endeavour to take it from him by force; but the Doctor being too strong for him, wrested it out of his hands. Which being done, the fellow stept back, drew his Sword, ran it immediately into the good Mans Belly; and gave him an incurable Wound: of which though after a few days, he dyed, his Murderer notwithstanding mas suffered to live. And as the Author of a Book called Ruina Anglia * imformes us, the Committee were fo this by the little affected with the business, that afterwards they turned the Doctors Wife and Children out of doors; and forced his Son to fly the Country, for that he would have profecuted the Law a-

*Better knownpername of Mercurius. Rusticus, an. 1647.

gainst

gainst his Fathers Murderer. Whether that be exactly true or no, I am not able to say; but this may be relied on (coming from an undoubted hand) that though his Wife Prosecuted him two Affizes together, she could not get him brought to a Tryal: But she falling sick before the third came, and not able to attend it; then the fellow appeared and was acquitted; there being no

body ready to make good the charge against him.

Thus fell this Excellent person; in whose writings I beseech all the Authors and Abetters of the late Confusions, who still survive, to see what kind of men they persecuted in their blind rage: that it may be a warning to them for ever, and they may give their Posterity a charge, to beware how they let loose the like surious passion in time to come. By which, as an unknown Writer speaks concerning another of those Sufferers (Dr. Stuart) they either robbed themselves of those holy men, and means, which God in his mercy had given them: or else exchanged xposena xarxiour Gold for Counters, the Cherubins of the Temple for the Calves of Bethel.

There was a monument, I have been told, defigned, if not promised, for the preservation of his Memory. But I think now this Book is all he is like to have; and it is the best perhaps that can be made for him, because made by himself. Who was a Master-workman even in his Youth; when several of these pieces, it is

a 2 evident,

evident, were composed: And had been a far greater, if he had not faln, as I said, into a way, wherein his Masterly wit was so much confined, that at last he broke out of it. As appears by his Discourse of Oaths, which is strong and nervous, clear and judicious, as well as full of spirit and life: and may be sufficient to show what he could have done, if he had set himself to it, in other Arguments, and handled them in the same manner, that the rest of his Friends before named did

those wherein they were engaged.

To which Friends of his, I should have added two other Eminent persons; one of which is dead also, the late Earl of Clarendon Lord High Chancellour of England; the other yet living, the Right Reverend Eather in God the present Lord Bishop of Winchester. Who was a great lover of this Doctor, and still preserves, I am consident, so kind a remembrance of him, that, if he had not wholly sequestered himself to the thoughts of another world, he might be easily perswaded to bestow such a Character of him, as no man now alive but himself (who in a great old Age retains a marvel-lous vivacity of spirit, and sharpness of wit) is able to give.

Instead of which I have thought good to conclude this Preface with the following Epitaph which an Admirer of his, in the other University, was pleased to make for

him.

ELO

ELOGIUM

Viri Desideratissimi RALEIGHEI

Doctoris S. S. T. & Decani Wellensis, pro Causa Regis & Ecclesia à Custode suo misere trucidati.

S I commune Regni bustum, unam reliquit lachrymam,
Unius (quaso) rore lachrymula spargito hos Cine(res,

Tum memor Hospitis sui, hoc Marmor extillabit alteram.

Non hîc vilis harpago sectæ neotericæ

Ritus inducens novos, veteres ut liguriret reditus:

Sed Raleigheus jacet (O nimis verecundus lapis!

Hic jacet spreta Majestas, Nobilitas, Lex & Humanitas)

Qui dum oppugnat dedecus hoc ultimum Mundi Et delirantis Naturæ informem sobolem

Sociavit suos cum patriæ Cineribus.

Verum, quot Carceres honestavit priús? Magnum (Luminare

Quoties sub modio conclusum est? Tandem, Nefas! Extinctum à potestate tenebrarum.

Vaftatà

Vastatà Ecclesià, nequiit stare diutiùs

Hoc Templum Spiritüs Sancti:

Quin infremuit Carcerarius, suspicatus & Carcerem

Tali Hospite nunc iri consecratum.

Ergò evaginavit gladium, & ferri clave Sacrilegà

Apperuit, aut effregit fores

Emisitq; Captivum jam emeritum,

Pervagari per campos beatæ lucis & æterna prata.

Uno ictu duplici liberavit custodià;

E suo & è corporis sui Ergastulo.

Sic nempe Noster hic

A carceribus transiens ad optatam metam

Cupiit dissolvi & esse cum Christo.

TITLES

TITLES of the SERMONS, with their ORDER, NUMBER, and TEXTS.

SERMON I.

A Discourse of Oaths.

Folio 1.

Jerem. iv. 2.

And thou shalt Swear, The Lord liveth, in Truth, in Judgment and in Righteonsness.

SERMON II.

Of the Duty of Man.

fol. 47.

Eccles. xii. 12.

Let us hear the Conclusion of the whole matter: Fear God, and keep his Commandments. For this is the whole Duty of Man. For God, &c.

SERMON III.

Of Christ's coming to Judgment.

fol. 83.

Matt. xvi. 27.

For the Son of Man shall come in the glory of his Father with his Angels: And then he shall reward every Man according to his works.

SERMON IV.

Of the Original of Wars.

fol. 120.

James iv. 1.

From whence come Wars, and Fightings among you; Come
they not hence, even of the Lufts that war in your Members?

SERMON V, VI.

A Discourse of Election and Reprobation fol. 151, 174...

Holea xiii. 9.

O. Ifrael, thou hast destroyed thy self, but in me is thine help. SER M-

SERMON VII.

The way to Happiness.

fol. 206.

Matt. vi. 33.

But seek ye first the Kingdom of God and his Righteousness, and all these things shall be added unto you.

SERMON VIII.

A Preparation for the Holy Communion.

fol. 236.

I Cor. xi. 28.

But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

SERMON IX, X, XI.

On Christmass day. fol. 268, 295, 324.

I. on Luke ii. 10, 11.

And the Angel said unto them, Fear not: for behold, I bring you tydings of great joy which shall be to all people. For unto you is born this day in the City of David a Savi-

our, which is Christ the Lord.

II. on Gal. iv. 4, 5.

When the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law:

That he might redeem them that are under the Law, that we might receive the adoption of Sons.

III. on Esay liii. 8.

And who shall declare his Generation?

SERMON XII, XIII.

Two Funeral Sermons. fol. 356, 384.

I. For the Mother, on Pfal. cxlii. verse ult.

Bring my Soul out of Prison, that I may give thanks unto thy Name; which thing if thou wilt grant me, then shall the Righteous resort unto my Company.

II. For the Daughter, on Rom. viii. 10.

And if Christ be in you, the Body is dead because of Sin: but the Spirit is life because of Righteonsness.

A

DISCOURSE OF HS.

SERMON I.

Upon JER. iv. 2.

And thou falt swear, The Lord liveth, in Truth, in Judgment and in Righteousness.

Hough all Sins be dangerous unto the Soul of man, and none so small as may be neglected, since a man may be choaked under a heap of Sand, as well as crushed to death by the fall of a Tower; yet the greater a sin is, and the more general it is grown, the greater danger and more inevitable destruction doth attend it. And therefore it doth require our chief labour and diligence both to avoid such in our selves, and to give the best notice we can unto others of the peril. By negligence the least Leak may drown the Ship:

Ship: but the Pilot's special care is of the Rock, on

which if his Vessel fall, it certainly splits.

Now of all the Sins whereunto the Corruption of man is subject, I think there is scarce any so great and so common, so great in it self, and so common in the world, so injurious unto the Majesty of God, and so frequent amongst the Sons of men, as the sin of Swearing: The vain and irreverent using, rather abusing of that Sacred Name in our ordinary speech, which if well confidered we should tremble but to think on. A fin which the Wife man tells us, will bring a Curfe upon the house, where it is used; and it is no less likely to bring a Curse upon a whole Land and Nation where it is universal. So that this impiety of all other, as it brings with it a greater and more general danger: so it calls for from all, especially from all us whom it most concerns, a great and universal care: All endeavours should run forth to the quenching of a common fire.

It is indeed often galled and sharply taxed from fuch places as these, obviously and by the way: But the point contains much, and will require a fet difcourse of that and nothing else: for we cannot be too industrious against a publick mischief. For which reason I have now made it the subject of my discourse, as it is of this Verse: Wherein you have the whole Nature and full doctrine of an Oath, and how prepared, it may be wholesome, which otherwise used is deadly poison. For an Oath is not simply and utterly unlawful, my Text fays, Thou shalt swear, but then it must be qualifyed with the due form and matter and manner: The form must be [As the Lord liveth,] that is, in the Name of the living Lord: The matter [Truth and Righteousness: the manner or modification [Judgment: Thou Shalt, &c.

But before you may fully apprehend the division of the Text, it will be requisite that I shew you some divisions of an Oath, for there are divers sorts.

There is a bare and fimple Oath: and there is an Oath, mixt with a Curse and execration. The bare and simple Oath, is only a plain and naked contestation, wherein we call God to witness of what we say: The execratory, is, when we bind over and oblige either our selves, or something dear unto us, unto some notorious punishment, if so be that be not true which we say, as when one swears by his Life, Soul, Salvation, and the like.

Again there is an Oath wherein there is a manifest and express assumption of the Name of God, which needs no instance, we know it too well, by daily and fearful example; And there is an Oath wherein God is called to record, tacitly and implicitly, under the Name of those Creatures wherein his Glory doth especially thine and appear: So he that sweareth by heaven, fweareth both by heaven and by him that dwelleth therein. And lastly, which is specially material, There is an Oath Affertory, and an Oath Obligatory. Affertory, when we affirm or deny any thing, past or prefent: Obligatory, when we promise or threaten something to come. Which being observed, you may easily make a fit Application of the three terms in my Text; Truth, Judgment and Righteousness: Truth unto an affertory Oath: Righteousness unto a promissory: Judgment and discretion unto both; For which cause it is placed in the midst between both. For an Asfertory oath, must be True, lest we swear falsly: A Promissory, Righteous, lest we swear to do unjustly; and both with discretion and judgment, lest we swear lightly and rashly. Thou shalt swear, &c.

So then we may in some case swear; but the Oath

must have the right form, it must be made in the name of the Lord: And the due matter, in Truth if Assertory, in Righteousness if Promissory: And then in a discreet manner, with premeditation and judgment in both. Wherein you see, how we may swear, and how we may not swear: In Truth, Judgment and Righteousness we may swear: but falsly, unjustly, and rashly and vainly we may not swear. Of these points in their order, beginning with the first, The Lawfulness of an Oath, and that in case a man may swear;

Thou falt, &c.

1. There are not wanting some and those even amongst the Fathers themselves, who have censured all Oaths (though permitted by the Law, yet) as condemned by the Gospel, which contains they say a Doctrine of more than legal perfection: of this opinion were St. Basil, and Theophylact, and it is the error of the Anabaptist unto this day. Others have thought that an Oath may be lawful under the Gospel, but then only before a Magistrate, and when it is required by fuch as have authority thereunto. But the common and more general opinion both of the Antient Fathers and Modern Divines is, that it is not simply unlawful for a private man to swear, and in a private action, when some urgent cause, either the honour and Glory of God, or some great good and benefit of our Neighbour doth call for it at our hands; fince it is not the use of an Oath, but the abuse that makes it evil: for that it is both lawful and good in it felf, in its own nature and kind, is evident, if we consider either the original from whence it springs, or the end for which it was ordained. The original is from Faith, and a faith of the knowledge, omniscience and power of God, for it is grounded upon

a persuasion, that God understands and knows whether we speak the Truth, and is able to take revenge of us if we speak otherwise: an oath being nothing else but the calling of God for a witness of our speech, and a Judge against us if we speak untruly, for a further Confirmation of such things as have no other humane witnesses or proofs. And the End is no less profitable than the Original Religious; for it is ordained to no other purpole but to give an assurance of the Truth in question, and so to determine diffentions and controversies among men, as the Author to the Hebrews testifies, for an Oath, saith he, is an end of all strife, Heb. vi. 16. For which reasons, especially the first, it is, that an Oath wherein God is confessed and acknowledged as an immutable and infallible Truth in himself, so a Judge and revenger of talsehood in others, as being the only fearcher of the heart, that alone can bring to light the secrets that lie hid in the Closets thereof; for this cause I say, it is, that an Oath if rightly performed, both is, and in Scripture is often accounted, as a part of the very service and worship of God. And therefore in the vi. of Dent. 13. it is set down, side by side, with the fear and service of the Lord, wherewith it is made but one Commandment, Thou shalt fear the Lord and serve him, and swear by his Name. So Esay prophesying of the Vocations of the Affyrians and Egyptians unto the same Covenant and worship of God with Israel, expresseth it in these terms, They shall all speak the language of Canaan, and swear in the Name of the Lord, as if the fwearing in his Name were a fufficient professing of the Religion he commands, $E \int a$. xix. 18, year the very Heathen themselves did acknowledge it an honour due only unto the Gods.

---- Præsens Divus habebitur Augustus, &c.

we honour thee Augustus when thou art present as a God, erecting Altars whereon we swear by thy Name. So that an Oath is not only good in it felf, but a special Act of Religion, and therefore cannot be evil unless irreligiously used. And though this religious use be more evident and solemn in Oaths that are publick, yet it may be no less truly though not so manifeltly in others, that are private, if performed with a due respect unto God, and out of a Charity to our Neighbour; which is then done, when reverent refpect unto God in him that makes the Oath, and the utility of him whose infirmity requires it, do meet together. And though the other have a stronger foundation by precept, yet this wants not evidence in Scripture, and frequency of example; for if the Oath between Abraham and Abimeleck were publick as is pretended and is likely, yet that between Jacob and Laban was certainly private. Boas was a private man, and yet he confirms the promise of Marriage unto Ruth with an Oath, Ruth iii. 12. Obadiah was a private man, yet a just man and one that feared the Lord, as the Text hath it, yet he spared not to strengthen his speech even unto the great Prophet Elias with an Oath, As thy Soul liveth, &c. I King. xviii. 10. Again in the 2 King. v. 16. the holy Prophet Elisha himfelf swears: in the I Cor. xv. and in divers other places the holy Apostle St. Paul swears: In the x. Apoc. an Angel of heaven swears: yea and in many places God himself swears, and yet none of them required unto it by a Superior that had authority over them. And it hath as well evidence in Scripture as example. For there is no fufficient reason why that testimony of St. Paul

And

St. Paul unto the Hebrews should be restrained unto publick Oaths: And it cannot be, but that my Text must extend it self unto such as are private, and if it did not, yet that in the xv. P salm is without question, where he that swears unto his Neighbour and disappoints him not, is said to be the man that shall dwell in the Tabernacle of God, which no man can doubt to

be spoken of a private oath.

But leaving those that acknowledge publick Oaths and deny private, let us come unto those that condemn both, both publick and private; the use whereof they confess was tolerated under the Law, which now they conceive as wholly abolished by the coming of the Gospel. The foundation and only strength of which opinion is grounded wholly upon that speech of our Saviour, Matth. v. You have heard it hath been said by them of old, Thou shalt not for wear thy self, but Shalt perform unto the Lord thine Oath. But I say unto you, Swear not at all, neither by Heaven, for it is Gods throne: neither by the Earth, for it is his footstool, &c. But let your communication be yea, yea, nay, nay; for what soever is more than these cometh of Evil; from whence they infer a double Argument; the one from the Inhibition, the other from the reason of it. The inhibition is general (Non jurabis omnino) swear not at all: and the reason is as universal, laying the stain of evil upon all others equally without difference or distinction of any, for what soever is more than yea and nay, cometh of evil ; The place seems to be very strong for them, and sure is not without some difficulty; from which that we may the easilier free it, we must speak something of both: But first of the Inhibition, and then of the reason.

And first we are to consider that there are many passages of Scripture set down in general and univerfal terms, which notwithstanding have not simply and absolutely an universal sence, but universal in a certain kind. What can be more generally pronounced than that in the Pfalms? God looked down from Heaven upon the Sons of men to fee if there were any that would feek after him, and behold they were all gone astray, they were altogether become abominable, there was none that did good, no not one. And yet notwithstanding in the same Psalm we find another sort of people clean opposite unto these, whom God terms his own people, because they faithfully served him, a people therefore whom those wicked ones could not endure but fought to destroy and utterly devour. eating up my people as it were bread. So that the former passage cannot be understood simply of all the Sons of men whatfoever, but only of all in a certain kind, of all the Sons of men who were only the fons of men, and not by the spirit of Regeneration become also the Sons of God. In which sence the Apostle St. Paul in the beginning of his Epistle to the Romans, ere he seeks to infer the necessity of the Gospel, doth apply it to shew that all men are naturally evil and deprived of the glory of God, and therefore stand in need of the Grace of Christ that they might attain unto it. In like manner it is faid in another place, Omne Animal in Arca Noe, that every Creature was in Noahs Ark, which notwithstanding cannot be verified of every Creature, but of one of all forts and kinds of Creatures, and not of those absolutely neither, but of all kinds that could not live in the waters, for there were no Fishes there. It were easy to give you instance in many more, but these may suffice. Now

Now that in this place, this Inhibition here is of the like nature, though absolute in terms, yet not in sence. restraining Oaths, but yet not all without limitation or distinction, is manifest both by the letter of the Scripture and the example of St. Paul that writ it, and the perpetual practice of all Churches fince. The Text of Scripture is that before cited in the 6. to the Hebrews, where St. Paul doth not only approve and allow of an Oath now under the Gospel, but sets it down as a principal remedy for the establishing of peace, and dissolving of quarrels and discords amongst men, if so be that St. Paul were the Author of that Epistle as is most commonly held, (though it be not greatly material whether he were or no; for it skills not much who was the Pen, where it is confest by all that the Holy Ghost was the Writer.) And if he were not the Author of the Doctrine, yet he doth elsewhere frequently maintain it by his own practice and example, often confirming his speeches even in his holy writings, sometimes with a bare and simple Oath, as Rom. i. 9. God is my witness. whom I ferve in the Spirit, &c. Sometimes even with an execratory mixed with imprecations, as (Testem invoce Deum in Animam meam) I call God for a record upon my Soul, 2 Cor. i. 23. and in divers other places. Now who can imagine that bleffed Apostle either to ignorant or fo evil, as not to understand the precepts of Christ, or else so often to disobey them, especially in those holy pages and sacred instructions of the whole Church, wherein he was but the quill or at most the Scribe unto the blessed Spirit that did distate and indite them? Whereunto if we add the confent of all famous Churches from that Apostles time unto this very day, not only approving, but in divers cases even requiring of an Oath, it will be more than abundantly

dantly manifest, that that speech of our Saviour is not so absolutely Universal as to be received without all limitation and restraint; only the difficulty is, unto what kind of Oaths it ought to be restrained. For even they that consent unto a limitation, as the most of the Fathers do, yet they do not consent in the specialty whereunto it is to be limited. Some conceive that our Saviour doth here prohibit not those Oaths that are made in the Name of God, but such only as are fworn by some of his creatures: for which cause, after the inhibition [Swear not at all] he immediately infers, neither by beaven, for it is his Throne, neither by the Earth, for it is his Foot fool; of this opinion was St. Hilary, yea and St. Hierom; Confider faith he, (upon this place) that our Saviour doth not here forbid men to swear by the Lord, but by the Heaven, the Earth, Jerusalem and his head. But this Commentary feems to fail, because the assuming of a Creatures Name in an Oath is not utterly unlawful. (as you shall hear when we come to it) as also for that the words of our Saviour tying up our speech unto yea, yea, nay, nay; and afterwards that what soever is more proceeth from evill, doth clearly exclude all forms of Oaths promiscuously as well those in the name of the Creator, as those by the name of a Creature.

Others are of opinion, that the words are to be refirained unto all false Oaths, taking jurare for pejerare, swearing for forswearing; To whom if you object that according unto this exposition, nothing is added by our Saviour about that which was said unto them of old, if swear not at all, be no more than thou shalt not forswear thy self: They answer, yes that there is, because the Lord in the latter part doth forbid all kind of forswearing, even that by the Crea-

tures

tures specified in heaven, earth, Jerusalem and the head, which the Jews did not conceive to be forbidden of all, for they had a Tradition which they fucked from the Pharifees, that there were certain Creatures, by whom if they made their Oath, they did not stand bound to perform it. It is true indeed that fuch a Tradition they had which made a distinction of Creatures in this kind, as of the Temple, and the gold of the Temple. the Altar and the gift on the Altar, affirming that to fwear by the one was nothing, but he that fware by the other was a debtor; which our Saviour in the 22 of this Evangelist doth both mention and refel, and not without indignation. But it seems not to be his intent here, both because, yea and yea, and nay and may, doth debar all fwearing as well as forfwearing; as also for that our Saviour doth purposely alter the first word, forswearing, into swearing, to shew and fignify that he understands an Oath as it differs from Perjury. And yet St. Austin himself (lib.de Sermon. Domini Cap. 17.) did sometimes give this Interpretation. Others again (as St. Bernard, and Christianus Duthmanus that lived long before him)upon this place defire to have it esteemed rather for a Counsel than a Mandate, a Counsel of extraordinary perfection rather than a Mandate of necessary duty, wherein he that fails doth not fin, though he that observes it doth the better. But neither may this satisfy, for it is clear that our Saviour doth prohibit something which the Scribes and Pharifees thought to be lawful: Neither is it likely that St. Paul whom we find often swearing in his Epiltles, would neglect the Counsel of Christ, when he ought to give example of perfection unto others. But St. James puts it out of all question, who repeating those very words of our Saviour, he so repeats them

as a Mandate and Commandment, as he makes damnation a punishment of the breach: for, where Christ fays, let your speech be yea yea, and nay nay, for whatsoever is more cometh of evil, he to shew that this evil is fin, and a fin that deserveth death, doth paraphrase it thus, let your speech be yea, yea, and nay, nay, lest you fall into Condemnation: No counsel therefore James v. But not to hold you any longer with feveral and erroneous opinions, They feem to make the best interpretation, that restrain this prohibition unto the idle, trivial and customary Oaths of common speech, which the Lord did forbid, as well as unjust and false Oaths in weighty matters; though the Scribes and Pharifees and fubtile Gloffes had corrupted it; for they had a Tradition, as appears by Philo in the beginning of his Book, that in leffer and smaller matters they were not to fwear by the name of the immortal God but by some of his Creatures, supposing that though they sware never so idly by them, yet they were free from any breach of the Law, fince they took not the name of their God in vain, which that did forbid. And therefore fo long as they sware truly, they cared not for fwearing lightly and frequently, fo it was not by the Lord himself, but by some of his works. Our Saviour therefore, seeking in this place not to inlarge the Law, but to free it from those depravations and corrupt comments of the Pharifees, fhews them that they were to refrain as well from fwearing rashly and undoubtedly idly, as falsly: As also that they are no less guilty of the vain abuse of his name, who fwear by it obliquely and covertly under the Creatures, than those that assume it directly and plainly in a proper appellation, fince there is not any work or workmanship of his whereon he hath not in some fort

fort as it were ingraven himself and his Name; All of them from his Throne unto his Footstool being either pledges of his favour, or illustrations of his power and glory, if not both; so that Oaths made by them do reach home even unto himself, whose they are, and whose greatest Attributes of Glory and Goodness they do plainly set forth. And therefore the sense is, Swear not usually and vainly at all, that is, with no kind of Oath, neither by heaven nor Earth nor any thing elfe whether Creature or Creator, for the word (and at all) doth not so much relate unto swear not that goes before, as unto those several forms of swearing that follow after, and therefore doth not exclude all Cases wherein an Oath may be required, but all forms which for difference and distinction the Pharisees had invented, as shewing that no forms or titles may justify an Oath that in it self is vain and unnecessary. And this is the exposition of Mr. Calvin (lib. 2. Inft. c. 8.) Peter Martyr and divers learned men besides, and it agrees well with that interpetation of St. Austin (in his Book de Mendacio) where he says, We are not so much forbidden by this place, to swear, as to love, affect and delight in the use of swearing; And indeed that which our Saviour adds, Let your Communication be yea, yea, and nay, nay, plainly shews that he relates unto the frequent and affected Oaths of daily and familiar discourse. And thus much of the Inhibition, which rightly understood, you see, concludes nothing for the objectors.

Now one word of the reason of it, (for what soever is more than these, to wit yea and nay, cometh of Evil) And I think this will conclude as little. St. Austin (de Serm. Domini) doth interpret this Evil from whence an Oath doth proceed, to be the infir-

mity:

mity and incredulity of Others, which though it be not a fin yet it is evil, and as the effect of fin, so the cause of swearing; for no man should need an Oath, if another would believe his word. And after the same manner doth Innocentius the 3d. expound it, de Jurejurando. A malo est, sed non tam culpa quam pana, nec exhibentium sed exigentium Juramentum; It is from Evil, saith he, but the evil not of offence but of punishment, neither the evil of him that exhibits the Oath, but of him that exacts it. Others again, otherwise, A malo, hoc est, a mendacio, from evil say they, that is trom evil deceit and lying; for if the lips of men were not subject to salshood, no man would require an Oath for the assurance of the Truth.

Chryfost. Euthymius, Theophylatt, do render ix TE wormer, not from evil, but from the evil one, the evil one by an Antonomasie, that is the Devil, because as some render the reason, the Devil first brought in sin, and fin first occasioned an Oath, since in the state of Innocency, where there could be no fuspicion, there needed also no confirmation of any mans speech. But all these Interpretations though they are true in themfelves, yet they are not pertinent to the place: First because they concern all Oaths, for there is none so good and lawful but in these senses proceed from evil. 2. Because they place the evil from whence the Oath doth proceed, not in him that swears, but in him to whom the Oath is made; whereas our Saviour doth not restrain all Oaths promiseuously, (as is proved already) but only some, because they proceed from evil, which could be no sufficient reason of the restraint: neither, if confest, that evil be an offence, and an offence not of another but of the swearer himself; for if fuch a general and occasionary original from evil

fins,

were sufficient ground for a prohibition, we might as well be forbidden to believe in Christ, or repent from dead works; fince if fin had not entred into the world, there had never been any use either of such faith or repentance. And therefore I rather like Abulensis Commentary, A malo est Juramentum, id est malum est, the Oath here forbidden is so from Evil and the evil one, as it is evil it felf; and so evil as it deserves condemnation, saith St. James; for Christ here speaks only of irreverent and unnecessary Oaths, Que & mala funt, & à malo Peccatore & ore proficiscuntur, which are both evil, and proceed from the evil mouth of an evil sinner, (saith Barradius.) Neither doth this any way prejudice our cause, for what seever, the Term of Universality here in the Reason will help them as little, as the [not at all] hath done in the precept, which is not at all, for they must be both conversant about the same matter, and therefore as that doth restrain, so this doth condemn only vain and superfluous swearing; so that the whole sence is only this:

Swear not idly and vainly in any form whatsoever; for whatsoever is more than yea and nay in your daily and ordinary communication proceedeth from evil: So that both do leave room for the moderate and charitable use of an Oath when any urgent and necessary cause, as the benefit of our Neighbour, the Church or Commonwealth do require it; so that the Gospel you see doth not thwart with the Law, and swear not at all, in the one, if rightly understood, doth not hinder but that there may be necessary Causes, wherein we may say Thou shalt swear, with the other, that inhibition of idle Oaths no way destroying this precept of such as are serious and requisite: but as they are great

sins, so these may be holy services, and a man may as well offend against Charity in omitting these, as sin against God in committing the other. And therefore it still remains firm and unshaken, Jurabis, Thou shalt

fwear, &c.

Well then, sometimes it may be Lawful for us to swear; but yet as we may not swear in all cases, so neither under all forms, But thou shalt swear, The Lord liveth, that is only in the Name of the living Lord; And the reason of it is evident, by that which hath been said already; for fince an Oath is an Act of religious worthip, as containing in it a tacit acknowledgment of the infallibility and verity, omnisciency and omnipotency of him whom we make the witness and the Judge of the otherwise unknown Truth and falshood of our speeches, it must needs be an honour due only unto the alseeing and ever-living God, to whom alone those Attributes are proper; And cannot but be direct and groß Idolatry to communicate it unto any thing else. And so God himself doth ever interpret it as a manifest defection from himself; Filii tui dereliquerunt me, Your sons have forsaken me, saith God in the Prophet, and they swear in the Name of those that are not Gods, fer. v. 7. The greatness of which crime he doth elsewhere aggravate, by declaring the punishment, Perdam eos, I will destroy them that swear in the name of the Lord and of Malcham, Zephany i. 5. But this point, the swearing in the name of false Gods, is so gross in it self and so frequently forbid in the scripture, as we shall not need to discourse any farther of it. Only I will note two things out of St. Austin, and so pass from thence unto swearing by the Creature. The first is, that it is not simply unlawful to receive an Oath of him that swears in the name of false. Gods,

Gods, if just necessity doth exact it, and he acknowledge not the true God of whom it is exacted; as when a Chriftian King confirms a League or Peace or any other bufiness of high importance with a Prince that is an Infidel: This St. Austin doth expressly affirm in his 154 Epistle, where he doth not doubt neither but it might be confirmed by examples out of the Scripture, as by those Covenants which Isaac and Facob made with Abimelech and Laban who were Idolaters, and that by an Oath on either fide given and received; though I see not how these may justify the point, for though Abimelech and Laban were I. dolaters, yet they acknowledged the true God, and in those Covenants seem to swear by his Name; And therefore I rather think that of Judas Maccabens with the Romans might be more pertinent to the matter. fecond is. That they which swear fally by false Gods, notwithstanding both are and are taken and punished too for Perjurers by the true God, whether it be done by those that do not acknowledge him, or others that do; for even some Christians of the Primitive times when they meant to deceive the unbelievers with whom they lived. that they might the better do it and with the less fin, would swear by their Gods, as taking it for nothing to fwear falfly by those Idols which they knew to be nothing, whom St. Austin, Epist. 154. doth finely refell, shewing that instead of lessening the sin they double the crime, bis utique peccat, for such a one, saith he, sins twice, Quia & juravit per quos non debuit, & contra pollicitam fecit fidem quod non debuit : first in swearing by that which he ought not to worship, and then in breaking his faith which he ought to have kept; And God will assuredly punish both, Non audit to Lapis loquentem, sed punit te Deus fallentem, for the stone doth not hear thee by whom thou swearest, yet that God will take vengeance of thee who sees thy deceit, (faith the same Father.)

ther.) And he seems to have learnt both out of the Wissom of Solomon, who says the same of gross Idolaters that swear by the Idols which they worship; for saith the Author of that Book, In as much as their trust is in Idols that have no life, though they swear falsly, yet they look not to be hurt: but for both causes shall they be justly punished; both because they thought not well of God giving heed unto Idols, and also unjustly sware in deceit, despising boliness. Wissom xiv. 28, 29, 30.

But I leave the false Gods, and come unto Works and Creatures of the living God; for though there be no doubt, but the Oaths made in the name of them are finful and Idolatrous, yet it is much questioned whether a man may lawfully fwear by thefe; and there want not great and learned men that affirm and maintain it too, and I affure my felf very rightly: for he should assume too much boldness and referve too little Charity to himself that durst censure and condemn others for irreligious, even all those holy men of God whom we find in the Scripture to have fworn by his Creatures; both before, under, and after the Law. Before the Law Jacob sware by the fear of his Father Isaac, which if it may be taken objective for the God whom he feared, yet that of fafeph cannot, who swore by the life of Pharaoh. Under the Law examples are many, As thy foul liveth, faith devout Anna unto Eli the Priest: So said Obadiah unto Elias the Prophet: and so Elista the same unto the same Prophet, and that three times in one Chapter for failing: And I protest by your or our rejocing (as some read it) I die daily, faith St Paul under the Gospel, I Cor. xv. and many good Christians even unto this day swear by the Evangel, body of Christ, their own faith, foul and the like; and it were hard to condemn them all, as some do, which had they but observed that distinction of Agninas and other Schoolmen, they would not have done; for

an Oath, faith he, made in the Name of a Creature may have a threefold respect. The first is, when a Creature is. called for a witness, simply considered as it is in it self, without any further relation unto the Creator, and this is ever finful and Idolatrous, as attibuting a Divinity unto that which hath it not. The second is, when the Creature is called upon, not as considered in it self, but with a respect and reference unto that God whose goodness or glory is manifested in it, which though it be in all Creatures, yet it is more conspicuous and eminent in some; and this may be done without any sin: for though the Creature be only named, yet thus taken, it is not the Creature, but that God whose favour or power we honour in it, that is called for the witness, as the Master of the Sentences doth interpret it, nay as our Saviour himself doth expound: who for this very reason in the xxiii. of Matthew doth plainly affirm, that who foever sweareth by the Temple, sweareth both by it and by him that dwelleth therein; and who joever sweareth by heaven, sweareth by the Throne of God and by him that sitteth thereon; And after the felf same manner, that Oath by the soul of another (as thy foul liveth) fo frequent amongst the holy men under the Law is to be received, for they sware not by the foul alone but by that God whose image and likness it is; for so it is to be understood, As thy soul liveth by the power and providence of him that first made it to his likeness and doth still preseve it by his mercy. The Third and last is, when a man names a Creature in an Oath, not as swearing by it but as exposing it by way of imprecation unto the judgment of that God who is the true witness of his speech, which is the execratory Oath touched in the beginning; so when a man swears by his own Soul, it is not meant as if that were called to the record of that he speaks, but as pledging and pawning unto God the welfare and Salvation of it upon the truth of his speech. D 2 dissellers I And

And therefore he that swears by his Soul, doth in ab-· brevation fay no other than what St. Paul did in plain and full terms, I call God to record upon my Soul, for that is the meaning of it, and both the meaning and example are strong proofs that it cannot be simply understood. Now that other of Toleph (by the life of Pharaob) may be understood both these ways; for either he calls that God to witness whose judgment by the ministry of Pharaoh was executed upon Earth; or else by way of imprecation, he doth upon the truth of the speech appignorate unto God the health and fafety of Pharaoh as a thing of all other most dear unto him. The Master of the Sentences is for the first, and others for the latter; both may be good, but this in the Text the more probable. So then there may be divers forms wherein the Creature is named, and yet the Oath made only by the Creator; for he doth still swear by him, that swears by any excellent work or mercy of his, with reference to him; in which fort, he that fays (as thy Soul liveth) doth at the same time and in the same words swear as my Text requires, As the Lord liveth, for the full sense and meaning is, as the Lord liveth by whom thy Soul hath life. And though peradventure it may be better when just occasion doth require an Oath, to make it clearly and expressly in the Name of the Lord; yet the interpretation of our Saviour and the examples of fo many holy men, do forbid us utterly to condemn all fuch as do but implicitely call him to record under his Creatures. And fure if they want not other necessary conditions of an Oath, they will hardly be believed for this, the form will free it self, if they want not the right manner and matter, if they be performed in truth, judgment and righteoufness, the qualities and inseparable companions of a lawful Oath, which now come to be considered in their order, and first of the first, Jurabis in Veritate, Thou shalt swear The Lord liveth in Truth. From

though

From the Form we come unto the Matter, and having feen in whose Name an Oath is to be made, we are now to consider with what Conditions it is to be qualified; And they are but three, in all whereof Truth hath the first place; and most deservedly, since nothing is so oppofite to the very nature and effence of an Oath as falshood: for the Person whose name in an Oath is assumed, is the God of truth; the end for which an Oath it felf was ordained, is the confirmation of truth; and the perjurer by dishonouring that and frustrating this abuseth both oftentimes to the hurt and damage of his Neighbour, but ever unto the great prejudice of his Creator. And therefore the Egyptians (faith Diodorus Siculus,) did ever punish the perjurer with death, whereof they esteemed him twice worthy, ut & qui pietatem in deos violaret, & fidem inter homines tolleret, maximum Societatis vinculum. as one that did both violate his piety to God, and his faith to men, the greatest bond of Society.

But to omit these injurious effects of a false Oath unto man as depriving him sometimes of his Credit, good name, and reputation, and sometimes even of his Goods and Life too; do but only see and consider how impious it is against God, and how infinitely he sins that shall call him. who is not only true, but truth it felf, to testify his falfhoods, and fo, as far as in him is, make him a Lyar like himself; for as Estins says, in lib. 2. sent. dift. 39. 5, 6. Qui falsum jurat, quantum in se est Deum facit vel mendacem vel ignorantem, he that swears fallly, as much as in him lies makes God either ignorant or a liar. Falthood is ever vile and odious in it self, but when it is fastened upon God, when we teach our own Inventions (those spurious brats and bastards of our own Brain,) to call him Father, it must needs be detestable. For we cloath him with the Attribute of the Devil who is properly a liar and the Father of lies, Joh. viii. And therefore even we our felves,

though we be all liars, yet we cannot endure to hear it, and when we do, nothing can satisfie but his blood that tells us so, though never so truly; How then, may we think, and with what indignation will God receive it, when they are so unjustly pinned and stuck upon him, who hates a lie more than we can love our selves? And with what severity may we imagin he will revenge it? what reward will he give unto such a false Tongue, but sharp Arrows and hot burning Coles at the least, even those Arrows in 70b, the Arrows of Gods wrath, the venom whereof drink up the spirits of him in whom they stick: and those Coles or rather Flames of St. John, for all liars, faith he, hall have their part in the lake that burneth with fire and brimstone, Rev. xxi. 8. And if all Liars have a part, then how great a portion will be affigued to the Perjurers? for if God will not hold him guiltless that useth his holy Name but vainly, how shall his guilt multiply and his Sin become exceeding finful that doth abuse it falfly? and if he will destroy those that do but speak out their lies (as it is in the v. Pfalm) Thou halt deftroy those that speak Leasing how great shall their destruction be that fear not to swear them out and uphold them by the holiness of his name? Certainly so great, as I think the depth and bottom of Hell doth not know any greater; for I affure my self that neither the Idolatrous Gentile, nor the unbelieving Atheist shall lie lower in that Pit of everlasting horror than the contemptuous Perjurer; for the one doth worship no God, the other a false God, but this makes a false witness of the true God: his Sin is Infidelity, the others Idolatry, but this man's is not without blasphemy, which is worse than either; for it may worthily be esteemed a less Crime to acknowledge any thing for God, yea or not to acknowledge any God at all, than to be contemptuous and injurious unto the God which we acknowledge. And

And as their Sin is greater, so shall be their punishment in that last and fearful day when God whom at their pleasure they have here made a false witness of their lies, shall then come to shew himself a just judge and severe Revenger, that will vindicate his own truth; At what time, none of all our cunning Inventious, no counterfeit and new-named Oaths fo frequent in these times, nor no devices of former Ages, neither the subtleness of the Scribes and Pharifees that had forms of purpose to forswear by ; no nor yet (which exceeds the cunning of the Scribes and deceit of the Pharisees, though later,) the equivocation of a Priest and mental reservation of a Jesuit shall ever be able to excesse and free them; for as the formers Tongue doubles with an Oath, fo the laters mind doubles with his-Tongue, when God requires Truth in both especially in the inward parts, (he that speaketh the truth from his beart, faith David, Pfalm xv.) and therefore will certainly take vengeance of both for their fallhood. Rightly then is Truth the first property of a lawful Oath, but of an Oath Affertory that doth deny fomething present or past: but because it is so evident in it self, I leave it and come to the Oath that is Obligatory, that doth promise to do or omit something to come, whose material property is Righteousness. Which though it be the third and last as they are here set down, yet the order of method requires that it should not be last handled, as being peculiar only unto an Obligatory Oath as the first is to an Assertory, when the fecond is common unto both, between which it lies, and therefore will be best considered after both.

First therefore of Righteousness, wherein I will be as brief as in the former, it being manifest and clear in it self as that was. For it is plain and evident to every mans eye, that Justice or Righteousness is as proper to a Promise, as Truth to an Assertion; and he that with an Oath doth vow to do evil, is as resolute a sinner, as he that in an Oath assirms a

falshood;

fallhood; the one abuseth Gods truth for the stablishing of a lie, the other his holiness to the acting of mischief: and 'tis hard to fay whether is worst, both being no less injurious to God than pernicious unto men. For he that fwears to do unjustly, doth but call God to witness that he will injure his brother whom he hath commanded to love as himself, and so in effect he only swears by God that he is resolved that he will disobey God; an Oath most impiously made and yet is more impious to be acted, since the more religiously a man doth observe it the more irreligious he is: for that which begins with unrighteousness and ends in villany, must needs be ill made, but worse if it be executed. And therefore we ought to be throughly perswaded and affured of the lawfulness, honesty, and goodness of that promise which we bind with an Oath, lest we be enforced either to offend God and injure our Neighbour, or else to violate our Oath and forswear our felves, which in this case is rather to be chosen, the breach of such an Oath being ever a less sin, and scarce any sin in comparison of the observance; for though a promisfory Oath be obligatory, as they fay, yet it doth not always oblige and bind men unto the performance. There are three cases wherein a man is evidently free, and in two of them, even when the thing promifed and fworn is just and lawful. The first is, when he to whom the Oath is made, remits the obligation; for though the one bind himself, yet the others release unties the bonds and fets him at liberty; from which tie the Oath though in it felf obligatory, doth yet through anothers courtely cease to oblige; neither is it then thought to be termed a false Oath if not performed, be the thing never so just, as neither a bare promise in this case to be accounted false, since either are to be understood quaterns ab eo cui fit, acceptatur, according to his acceptance unto whom it is made, for without it the very essentia, reason of a promise did either not

not subsist, or else doth presently expire. The second is, when the thing promifed, though lawful, be yet impoffible, whether it were impossible then when it was sworn, or else became so afterwards; and the reason is, Quia nemo tenetur ad impossibilia; because as the vulgar Axiome hath it, No man can be bound unto impossibilities; But yet this case is not absolute and without restraint, for though he that swears knew not of the impossibility, yet if it be such as he should or might have known it, his Oath is not without Sin; but if he knew it to be imposfible before, or else through his own default it became so afterwards, it is then not only finful, but perjurious. As for example, If a man should swear to pay a certain fum of Money at fuch a time, which notwithstanding either because he used not his Industry to procure it; or for that he riotoully plaid or mispent it, he cannot then possibly do; the Impossibility here will not free him from the guilt of Perjury, because it was his own neglect that wilfully made it so. The same fault that made his performance impossible, doth at the same time make himfelf perjurious. The third and last which was before mentioned is, when the thing that is fworn is unjust and evil in it felf, or most likely to be pernicious unto others; and the reason why in this case we stand not bound to performance is manifest, (quia nihil est quod hominem obligare possit ad peccandum) because there is nothing can oblige or bind a man to fin wilfully against God. A worthy example of this we have in David, who though he had rashly sworn the destruction of churlish Nabal and all his family, yet afterwards being better advised he refused to perform his Oath, which he saw without great danger could not be performed, as himself confesfeth, even bleffing God who withheld him from it. Benedictus Deus, Bleffed be the Lord that bath kept his servant from doing evil, I Sam. xxv. The contrary example

ample whereunto, you may behold in Herod, who what he had rashly sworn would needs more rashly fulfil, choosing rather to destroy a holy Prophet of God, than not to observe his own inconsiderate Oath; In Vovendo stultus, In Reddendo impius, becoming, as foolish in vowing, so more impious in performing. Rightly therefore Isdore, In malis promissis rescinde sidem, in evil promises rather break faith than violate honesty. Which is the opinion also of St. Austin and St. Ambrose, reverend Bede and many more of the Fathers, yea and some Councils, which for brevity fake in so clear a case, may well be omitted. And these three ways it is true that the obligation of a promiffory Oath is naturally differed, which otherwife in all other cases, when the thing sworn is just and good in it felf, and possible unto him that swears it, and accepted and required by him to whom it is sworn, though it be unto his own damage, and then too though won from him by fraud or enforced by violence, it is notwithstanding religiously and inevitably to be observed. example unto this purpose of Joshua and the Gibeonites. is most remarkable; for though Joshua had a Commission from the Lord to root out and destroy all the Nations that bordered upon the Land of Canaan, and to give their Cities and possessions unto the Children of Israel, yet havingsworn a League with the Gibeonites a neighbour Nation, who counterfeiting themselves a strange People that came from far, deceived him, and by this subtilty obtained Peace, he feared for all that ever to violate the Oath which himself and the Princes of the Congregation had made with them. And though all the people murmured at the League, for the Gibeonites had fair Cities, vet he never fought unto the high Priest for Absolution or Dispensation, those high Mysteries of Iniquity were not then known; neither yet did he plead that Treacherous Axiom. That Faith is not to be kept with Hereticks and Infidels.

Infidels, which were by the Council of Constance against all Faith both Humane and Divine shamefully decided, and with the blood of Innocents more barbaroufly confirmed. Such subtilties were too acute for the dull simplicity and honesty of those better times; But without all shifts and devices both himself and all the Princes that had taken the Oath resolutely answer the mutinous Congregation, We have fworn unto them by the Lord God of Israel, now therefore we may not touch them, Josh. ix. 19. And that you may perceive how precious in Gods fight fuch facred Attestations be that are made in his holy Name, do but consider with what severity and bitter revenge the Lord persecuted the breach, though long time after in the days of Saul, even of this very Oath, which though it was at the first obtained by the Gibeonites with fraud and imposture, and confirmed by Joshua besides, if not contrary to, his Commission, and that without ever consulting the Lord, (as the Text doth especially mention) and at length violated by saul not without a good and zealous intent, for saul fought to flay them (faith the story) in his zeal unto the house of I frael and Judah; yet for all that because the thing was not unjust in it self, so highly did the breach displease and offend the Lord, that for this very cause, even after the death of saul in the days of David, he fent three years famine upon the whole Land, for which no attonement might be made until this fin were particularly revenged, and seven of Sauls Sons hung up before the Lord in Gibeon, and then the famine ceased, as you may read 2. of Sam. xxi. In which Chapter there is one thing more observable unto this purpose, for it leaves us a double example, recording at once unto posterity, as Sauls impious breach of this Oath with the Gibeonites, fo Davids religious observance of his Oath with Jonathan 5 for when he delivered up the posterity of saul unto the revenge of the Gibeonites, he spared Mephibosheth the GrandGrandchild of saul and Son of Jonathan, because (saith the Text) of the Lords Oath that was between them between David and Jonathan the Son of Saul, v. 7. of the same Chapter, for Jonathan and David had sworn, as you know, a league of friendship, and though Jonathan were dead and gone, yet faithful David (far unlike the falseness of this world) remembers it in his posterity, and fails not to shew that love and kindness to the Son which he had formerly vowed and fworn unto the Father. And whence it is also more remarkable that this Oath is not termed Davids Oath or Jonathans Oath, but the Lords Oath, the Lords Oath that was between David and 70nathan, to shew and signify that the Lord is interested in the performance of an Oath wherein his name is assumed, and that his truth is dishonoured in the breach, unless the falshood be revenged by his justice, whereof he will never fail, either here or hereafter; sometimes (yea and often)here, but ever and for ever hereafter; And therefore either make no Oaths, or else perform the Oaths which you make; either make them in Righteousness, or make them not at all: and being righteoully made, be fure they be not unrighteously broken, for there is, as righteousness in the making, so also a righteousness in the observance, and if either be wanting, God will not fail to shew his righteousness in the avenging of both. And so I leave Righteousness and come to Judgment, Jurabis in Judicio, Thou shalt swear as in truth and righteousness, so also in judgment.

For though we may fometimes affirm a truth, and fometimes confirm a lawful and just promise with an Oath, yet notwithstanding we may not swear promiseuously every Truth, nor yet bind every such promise with the attestation of God whose name is holy, and in ordinary and trivial occasions cannot be used without profanation. And therefore besides Truth and Righteousness

in the thing fworn, there is required also judgement and discretion in the swearer, that he may discern between cases and causes of moment, and not unadvisedly temerate this facred name, when neither the weight of the business nor our brothers weakness doth make it necessary; for as St. Austin hath it, lib. I. de Serm. Dom. Qui intelligit non in bonis, sed necessariis jurationem este. habendam, refrænet se quantum potest, ne ea utatur nia necessitate. He that knows that an Oath is not food but physick, not to be desired for it self but to be used for anothers necessity, let him refrain from swearing till that necessity doth require it, and when that is, the next immediate words will shew us, cum videt pigros esfe homines ad credendum quod iis utile est credere, nisi juratione firmetur, when he sees men otherwise unwilling to believe what he knows is behoofeful for them to believe: But Mr. Calvin who doth also allow of a necessary Oath, lest we should enlarge the cases of this necessity at our own pleasure, gives a fuller rule to prevent it, Non alia prætendi potest necessitas quam ubi vel religioni velcharitati est serviendum; We may never pretend neceffity (faith he) but when we may do some good service to Religion or Charity, that is, to God or our Neighbour: So that as the two former properties do restrain us from untrue and unrighteous, so this latter from unnecessary swearing: They forbid us that we swear not fallly and unjustly, and this that we swear not rashly and vainly, the one thing specially intended. And when the egregious licentiousness of these times doth require a principal labour in reproof, as being a fin that like a deluge hath overrun the whole World, and covered the face of the whole Earth as a flood, which is fo much the more intolerable (faith Calvin) quod assuetudine ipsa pro delicto imputari desiit, That the frequent use and custom hath taken away the sense and apprehension of the sin; and i

and though there be little hope in this case of redress, for (as Seneca fays well) definet effe remedio locus, ubi que fuerunt vitia mores sunt, there is no place left for remedy when those things which were made to be vices, are now become falhions and manners; yet not despairing of Gods goodness and mercy unto any, both for our own fakes and yours, we are at least to shew you the peril and danger of so great a sin, and leave the success unto him.

And fure there were danger enough in it, though it were no fin, and did we never transgress so long as we fwear frequently, for as St. Austin hath it, Use runs into facility, into custom, and from the custom of swearing we easily fall into the detestable sin of Perjury and forswearing. And indeed it is almost impossible that he which fwears daily and hourly and almost perpetually, should not sometimes swear deceitfully and falsly. Neither do I think there is any, if he impartially examine and observe himself, that doth familiarly use the one, but he will find that he hath often and eafily flipt into the other; for the Conscience that dares to play with the sacred name of God and continually to use it with irreverence and contempt, it is likely will not flick now and then to abuse it by perjury. And therefore the Counfel of the same Father is good, Epist. 8 2. ad Hil. 2. Ab-Stain from swearing as much as is possible, melius quippe nec verum juratur, quam jurandi consuetudine in perjurium sæpe caditur & semper perjurio propinquatur. For it were better not to swear any truth than that by a custom of fwearing we should often forswear our selves. and ever endanger it. Excellently therefore to the same purpose he concludes in another place, Falsa juratio exitiosa est: Vera juratio periculosa: at nulla juratio fecura, False swearing is damnable and exitious: true fwearing is dangerous: but no fwearing is fecure; which

is the reason that under the name of swearing is included oftentimes perjury and forswearing; the Scripture for this cause knitting and linking them both together as in the sin, so in the punishment: Since no Man can be sub. ject unto that but he will be found also often guilty of this. And therefore there were danger enough (as I faid) in this unadvised custom, if it were no sin: but how much more then when it doth not only lead and conduce unto fin and the greatest almost of fins, but also is little less sinful in self, I am sure is more expresly forbidden in the Commandment, which fays not, Thou shalt not swear fally, though that be included, but thou halt not take the name of the Lord thy God in vain, that is, lightly and idly: and David gives the reason, for saith he, holy and reverend is his name. Now that which is holy, if it be brought into common use, it is prophaned; And that which is reverend, if it be irrespectfully handled, is contemned. So that it is not only a bare fin but a threefold, a trebble fin and terrible, compounded of irreverence, profanation, and presumptuous contempt; The least whereof were enough to plunge a rebellious Soul in the depth of eternal forrow, whereof he is now thrice worthy as being guilty of all three. For what indignity must it needs be unto the Divine Majesty, and how unsufferable, with idle and empty, supervacuous and unnecessary Oaths every moment, and in causes of no moment, irreligiously and contemptuously to toss and bandy, if not tear in pieces that facred name, which should never be thought on but with trembling, nor ever be uttered without religious adoration? That Name venerable above all names, so excellent and admirable in all the world, how excellent is thy name in all the world (faith David) by way of question, and none can answer it; That Name which the Jews thought so sacred, as they never durst utter it, nor was lawful for any but the:

the high Priest ever to carry it about him, Exod. xxviii. fo much as written, who was commanded to wear it on his forehead in a leaf of Gold, the very fight whereof made the greatest Monarch of the World, (even proud Alexander) that would needs be a God himself, yet to stoop and do his reverence: Lastly, that Name which the very Devils in Hell and spirits of darkness cannot hear without horror; no nor Powers and Principalities, Cherubin and Seraphin, the bleffed Angels of God ever mention without glory and great worship? What dishonour must it needs receive to be at length thus shamefully contemned by dust and ashes: thus hourly and idly to be belched out from the foul mouth of a finful man without all esteem or respect, yea or so much as ever thinking of it? Rather consider those glorifyed Spirits and tremble; I saw God, faith the Prophet Isaiah Chap. vi. sitting on his Throne, high and exalted and the Cherubins and Seraphins standing round about it, crying and calling unto one another, and faying, Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of thy Glory. Behold, faith Chrysoftom, with what fear and horror, with what redoubling of praise and glory they make mention of his holy name I may fay thrice holy, that is most facred, Name! And shall the Sons of men presume contemptuously to violate that which the Angels themselves when they mention, do with Reverence adore? Why, if we say (faith the same Father) of one of our selves, if of extraordinary vertue and worth, Os lava, wash or wipe your mouth before you name him; And if a servant will not mention his Lord, nor a subject his Prince without Titles of Respect and Honour, with what fear and reverence should the name of the Lord of Lords and King of Kings, the God both of men and Angels be warily pronounced? Our mouths here had more need of fire than water, not to be washed, but with Isaias Cole from the Altar inflamed

flamed with a religious zeal, when we dare to mention it. Judge therefore in your felves how great is his Sin that can affume boldness not only with unhallowed and polluted lips to mention, but even with idle, nay rhetorical and wanton Oaths, fearfully to prophane and lacerate that Name which some mens Reverence never durst utter, and no Angels without terms of praise and glory will ever pronounce? Now if our light, trival and customary Oaths are so derogatory unto the honour of God, what then may we think of intemperate, passionate and cholerick Oaths, the Oaths of Gamesters and others wedded unto other sports, who if a Die or Dog run not to their liking, or a Kite fly where they would not have him, fall instantly into such a fit of hideous Oaths, as if with Jobs Wife they were resolved presently to curse God and die: If the former were profanations, these sure are direct blasphemies, when men enraged with their trifling misfortunes pour forth floods of direful Oaths, as the defire to wreak their anger upon that God whose providence they know doth guide them, and because they cannot reach unto his Essence, they will at least this way avenge themselves on his Name. For you shall see such Tear-Gods sometimes swear a whole Catologue of Oaths over and over, still swear them and still say nothing else, as having no other end in their swearing but to swear, for they swear not to affirm a truth or confirm a promise, yet they swear and to no other purpose but to offend God by fwearing. Their Tongue, as the Platmist speaks, walketh through the Earth, and they set their mouth against beaven, and yet as if neither Heaven nor Earth could afford them Oaths enow to fwear by, they fet their invention on work for strange, uncouth and unheard of blasphemies, which not without rancor of mind they dart at God himself, and spit with more than Epicurean Liberty in the very face of the Almighty. The Tongue,

Tongue, faith St. James, is but a little member, yet it bath in it a world of wickedness, it fets the world on fire, and its felf is fet on fire of Hell. Which though it were spoken of the malicious and flanderous Tongue, yet it may be no less true also of the blasphemous, for this. if any, is certainly let on fire of Hell, and flames with a fin hot enough, and likely enough to fet fire on the whole world in the last day, when for that world of wickedness it shall find a world of forrow and torment; and as it was fired from Hell before, so it shall now be fired in Hell. where (like Moses bush) it shall ever burn and never be confumed; for this later fire, none shall ever escape, but such as with a River of penitent Tears do quench the former before they come there. But omitting fuch high and horrid blasphemies, the hellish impiety whereof every one must needs perceive, and none that have any

goodness remaining can choose but abhor:

We will a little infift only on those lesser Prophanations in the vain and frequent Oaths of common speech. which though men can be content to account a fin, yet they would willingly efteem it such as may easily be excused. It is only a Custom that is grown upon me, I like it not, but I cannot leave it; the plea of the world as common as the swearing; and if it might stand for an excuse, it were easily excused indeed: But consider it well and you will find it such an excuse as only seems to make the fin more inexculable; fince that very reason which they give to lessen the Crime, is the principal thing that augments the offence: for fin never becomes above measure finful, until it grow into Custom, that heaps it up infinitely and so makes it immensurable, until it rule and reign in our mortal bodies, which alone can stile us, not only finful but the slaves and vassals of fin, and then we are finners indeed. There is no man. not the best of us without sin, yet all are not singers; it

is not the falling into fin, but the habit and ferving of fin that gives the denomination: A man may fin and be the fervant of God, for what servant of Gods doth not sometimes fin? but to ferve fin and be the fervant of God, is impossible; And therefore of all things else, the habit and custome of fin, especially mortal and presumptuous fin, is most dangerous, as being incompatible with the state of Grace and reconciliation with God, who never gives remission of the sin, unless we abhor and utterly renounce the custom; for which cause the Swearer (and no man hath the name of a swearer but from the habit of (wearing) is fet down in the same Catalogue with the Adulterer, the Drunkard and other heinous sinners, which St. Paul tells us shall never enter into the kingdom of God. And therefore let no man flatter himself and deceive his own Soul; it is a custom that we must leave one time or other, or God will eternally leave us. which that we may be the better induced to do. I befeech you, do but consider besides the greatness of the sin already shewn, to how little or rather no purpose it is committed, and with what severity it will be punished both here and hereafter; for so highly to offend God, and no way in the world to pleasure our selves, is the utmost of folly, and treads on the very heels of madness. Why, he that burns in Hell for his Mistris had once yet some delight for that torment he shall ever suffer; All other fins have their strong provocations in our corrupt nature whereunto they give some content: but this idle and wanton fin is without all instigation of the depraved flesh, and can give satisfaction to no one appetite of our frail condition, unless death and everlasting forrow dwell in our desires. And as it can give no pleasure and delight, because it hath no affection in nature to fulfil and content: so neither (that you may perceive it to be utterly vain) can it plead any other benefit, there being

no just pretence or reason or end for it, why it is used. And if neither pleasure nor profit be in it, the malice of the Devil is in it, if to gain nothing here we will run headlong into eternal destruction hereafter. If there be any end of it in the world or benefit that we may reap by it, it can be no other than the gaining of credit to our speech, and to be believed of others when we speak, which is indeed the true and proper end of an Oath, but an end which the trivial and customary swearer of Oaths in reason cannot expect, and if he deal with rational and wife men, shall never obtain, though they urge it often and think it their best plea to stop the mouth of reproof for this fin, Why, they would not believe me? whereby notwithstanding instead of excusing they do but condemn themselves, and yet gain not their purpose with others. For first, if they mark it, what doth it argue but that they do not usually speak truth, that cannot be believed without an Oath? Qui jurat, suspectus est de persidia, The very use of swearing is a manifest fign that he is suspected of perfidy, saith Philo. And therefore rightly St. Basil, Turpe & omnino stultum. &c. he doth no less basely than foolishly accuse himself as unworthy of credit and belief, that perpetually flies unto the fafeguard and fanctuary of an Oath; for which cause the Effeni, faith To fephus, did avoid and abhor swearing no less than perjury, as conceiving that he was before-hand condemned for lying, that could not be credited without swearing. And as they condemn themselves, so they obtain by this custom as little credit from others. For that which doth breed a suspicion in their persons, cannot well beget an affurance of their Oaths. And indeed what trust or confidence may be reposed in an usual and ordinary swearer? whom the very custom of swearing doth condemn of perfidy, how can he choose but be sufpected of perjury? fince he that cares not how often he fwears.

fwears, it is likely will fometimes care as little what he fwears: So that as the word of a faithful and honest Man is as good as his Oath; fo the Oath of a false and perfidious Man is no better than his word: And therefore he only gains thus much by (wearing that the more often he swears the less he is to be believed, since the best way of gaining credit is to accustom our selves not to swearing but not to swear; for he that lives justly and uprightly and speaks the truth calmly, shall be believed upon his word, when the other's Oaths shall not that swears frequently, though he fwear never fo earnestly. I have often heard it pleaded, with Chry softome, hom. 26. Unless I swear he will not believe; true, nor when thou swearest neither: but thou, saith he, art the cause of this un. belief that dost so lightly and easily swear; for if thou didst not so, and it were manifestly known that thou wert no swearer, believe me that only say it, Quod iis qui mille devorant juramenta, majorem ipse fidem solo nutu invenires. Thy only beck and nod should find more esteem and credit than a thousand Oaths poured forth by another. And in like manner, I have beheld, faith Philo the learned Iew, the impiety of some with such intolerable impudence heaping and hudling up the religious names of God not to be heard without horror, as if they thought by the number and multitude of their impious Oaths to evince and even extort belief from the hearer: Fatui qui non intelligunt consuetudinem crebro jurandi argumentum esse persidia non sidei. Fools, saith he, that do not understand that the custom of often swearing is an argument not of fidelity but perfidiousness. And therefore though they swear until they burst, they shall never the sooner gain any credit; only this they gain, that by their often swearing they have bereaved themselves of all means of gaining belief, firm and assured belief, even when they swear the truth; for it is not multitudes:

tudes and millions of Oaths, but the truth and fincerity of a mans behaviour that shall win him reputation and credit. Non juramentum fed vita testimonium, It is not our Oaths (faith Chry fostome Homil. 7.) but the testimo. ny of our lives that can give affurance to our words. And therefore excellently (St. Austin de Serm. Dom.64.) Christianus verum loquatur, neg; jurationibus crebris sed morum probitate commendet veritatem, Let a Christian only speak the truth, and let not his Oaths but the probity of his manners commend or confirm the truth of his speech. For the Christians are termed the faithful (faith fofephus lib. 2. de Bello c. 7.) though but half a Christian himself. And therefore tanta fanditate ornata sit sides ut sine jurejurando faciat sidem, Their faith ought to be adorned with so much fanctity as it should be able without the assistance of Oaths to beget faith and credit in another: which if the fincerity of their life cannot do, the frequency of their Oaths will much less obtain, whereby instead of gaining credit with others they do only further discredit themselves. And therefore fince it doth breed a just suspicion rather than any certain belief; what end there is of this vain and ungodly custom, what profit or colourable pretence it may have to shrowd it self under, I cannot understand any, unless peradventure some men esteem it as a mark of nobleness and gentry, which they have little reason to do fince the vilest Beggar wears the fashion as well as themfelves, and though he have not two pence a year Starling can swear after the Revenues of a great Lord that hath thousands. Or it may be, some take it as an ornament of speech; or others an argument of valour; and fure he is very hardy that fears neither God nor Hell, which if it be valour let every good Man be a Coward: and however unto ungracious hearts, it may be thought a grace in their tongue, yet unto a good mind that defires to worship

worship God, and think on him with reverence, it is a found that's worse than the turning of Brass grates, and horror to his ears, if it be not the greatest torture and torment unto his righteous Soul. And is it not now most strange that we should be so desperately wicked against God, or so wretchedly careless of our selves, as thus wantonly to offend him, and prodigiously to spend our own Souls in a fin that hath neither pleasure nor profit, no just end, nor yet so much as a fair pretence to give it colour? But the less colour and pretence a fin hath, the greater still it is, and with the greater punishment it shall ever be rewarded, and this of all others shall be sure not to be forgotten; for it is not for nought and to no purpose that in those brief precepts of the Law written with the very finger of God, all other fins are barely inhibited, Murder, Adultery and the rest of our crimes meerly forbidden, without any special mention of punishment unto the offenders; only this fin, as if it displeased him above all the rest, is not without a peculiar commination of revenge annexed, for the Lord will not hold him guiltless, that taketh his name in vain. Whether it be the vanity and needlefness of this wanton and prefumptuous fin, that hath neither pleasure nor profit nor pretence, doth exceed all other; or whether it be the extraordinary neglect of men in fuffering this fin of all others to escape unpunished, that moved the Lord more particularly to affure us that he will take it into his own hands and see it rewarded himself: whether this, or that or both or neither it is not certain, neither is it much material to inquire, fince it is enough that this is certain, that something there is in it odious above other fins, otherwise he would never have been so careful above all others in particular to register the revenge of this. And as this doth affare, that it is a fin which shall certainly be punished: so there want not other places to shew us what what the punishment shall be. St. Paul delivers it negatively by exclusion from the Kingdom of Heaven: St. James affirmatively but indefinitely by condemnation, lest ye fall into condemnation. But St. John doth affirm and fully define whither and to what they are condemned, even unto the inconceiveable forrows of They shall be cast into the lake that burns with fire and brimstone; Apoc. And if you put all together, you have all the punishment, and it is no less than all which a Sinner may receive, the punishment of loss, and the punishment of sense, the loss of all good in the exclusion from Heaven, and the suffering of all evil in the torments of Hell. This express in Scripture, by an unquenchable fire; that, by a gnawing and never dying worm; Divines contending which is worst when either is infufferably bad, but both joined together make a double death and destruction which none can conceive; And therefore the Son of Syrach, 23. 12. doth well term it a fin that is arrayed and apparelled with death, there is a word (faith he) and it is clothed about with death : God grant it be not found in the beritage of Jacob; and that you may know what the word is, which he means, he presently infers, use not thy mouth to intemperate swearing, for there is the word, the word of fin clothed about with death, and I pray God it may not be found in the heritage of facob, neither in our facob, nor his heritage, his Son or Subject, neither himself nor any of his Kingdom. And this were punishment enough it should feem, were there no other; yet this is not all, for this general and universal destruction of the world to come, is common to all fins and finners: but the special threat and commination in that precept against this sin, seems to relate unto some special revenge that God will take of it even in the life of this world here, before they depart unto the forrows of another: for neither in that or this Shall

shall they ever be held guiltless, but receive a just reward and recompence in both. Concerning this later what and how grievous it is, you may read in the 23. of Eccles. before cited; It is briefly thus, and I befeech you mark it, Vir multum jurans, a man that uleth much swearing, shall be filled with iniquity, and a plague or curse shall never depart from bis bouse. How terrible and dreadful is this! himself shall be filled with iniquity, and the curse of God shall be upon his house, nay which is worse, shall never depart from his house; his Spirit will forsake the one, that being given up unto a reprobate sense, he may fill up the measure of his sins, and fat himself against the day of flaughter, he shall be filled with iniquity; and his bleffing will leave the other unto the wafte and spoil of a consuming malediction, until ruine eat it up and wholly root it out, the curfe shall never depart from his house. Gods judgments for other fins are great, yet they feem to extend themselves but to the third or fourth Generation at the farthest; how deadly then is this iniquity, and how heavy the revenge, that staies not there, but runs through all Generations? shall never depart from the house, until the house it self depart, and be no more? A bitter curse indeed, that wasts and spoils wheresoever it comes, but utterly ruines the House where it remains, nay leaves not so much as any ruines to remain, neither Stone nor Timber, for it eats up both, as you may read in the Prophet Zechariah, where you shall find the curse written in a Role, a large curse as it should seem, for the Role hath room enough for more curses than ever the Spirit of God hath registred; for it was twenty Cubits long and ten Cubits broad, a great and flying Role, which when that Prophet beheld in a Vision, the Angel which gave the interpretation, faid, This is the curse, that goeth forth over the face of the whole earth: according unto which the swearer shall be cut off, for it shall enter into bis boufe,

house, and remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof, Zech. 5. 4. A strange remaining wherein nothing not so much as Timber and Stone shall remain, and a heavy malediction when a Man shall be emptied of all his goods, and filled only with his own Sins, He shall be filled with iniquity! How many deaths and destructions do attend and inviton this accurred Sin! the death of his estate and substance which shall be consumed, the death of Sin, or rather of Grace through Sin! wherewith he shall be filled; and the everlasting death of Body and Soul in a lake of burning brimftone wherein he shall be perpetually tormented: So true is that of syracides before mentioned, but never enough repeated, it is a word cloathed about with death: and we can never enough repeat his prayer, God grant it be not found in the heritage of Facob.

Consider these things now, and then say It is a Custom and I cannot leave it; shall it excuse the Malefactor, if he say to the Judge, I take no pleasure in Theft, only my fingers have been inured to it from my youth, and I cannot now forfake the habit? and yet the Thief (who notwithstanding hath his Curse written also in the other side of Zecharies flying Role) may be the better excused of the two, for though he take no pleasure, yet there may be profit in the fin; But the Custom whether without or upon pretence shall never excuse either, till both forsake the Custom. It is this only through which we shall be held guildels, and by which alone we may remove this Curse of God both from our selves and our houses. And why can it not be done? what should hinder that we may not forfake it? where lies the labour or wherein doth the difficulty confift that it should be so invincible? Why, what faith Chry fostom (Homil. 17. on Mat.) Nunquid pecuniarum opus est impensa ? Nunquid arumnis

& sudore perficitur? is it a business that requires the expence of any great fums of our money, or elfe of our spirits in sweat and painful labour to atchieve it? Tantummodo Velle sufficit, & totum quod jubetur impletum est: No such thing! only will, that is, bend thy mind and thy will to it, and the thing required is prefently fulfilled; As use hath bred a custom, so disuse must destroy it, and a contrary use beget a contrary Custom; And fure the Will of man cannot think of a Custom so easy to be disused as this; all others are deeply rooted in natural Affections, and therefore hard to be plucked up; but this hath no hold in Nature, not one Appetite in the infirmity of man, that gapes and waters after it, it can neither quench the Thirst, nor kill the Hunger of any desire whereunto our Corruption is subject; but is only an external, a naked and a bare Custom which only use hath begotten, and doth still nourish, and disuse without any great difficulty can again starve and strangle, Tantummodo velle sufficit, only set thy will to it, and the business is ended; for as St. Austin hath it, lib. 8. Confes. In the ways of God, Ire & pervenire, is nothing, but Velle ire, to walk is only to will, and whofoever wills, cannot but walk, but then it must be velle fortiter & integre, no cold and faint defire, but a strong, a total and a resolute will. The sluggard may be willing to rise, and yet for all that lie still in his warm Bed; but it is not a Will that he hath but only a Velleity or willingness, for when he will, he rifeth, yea when he wills he cannot possibly choose but rise, for the body doth naturally obey the mind so easily and readily, ut vix à servitio discernatur imperium, that the wit of man (saith St. Aufin,) can hardly discern between the command of the one and the execution of the other; And therefore to will is to do, and he that doth not do, did never will; he that doth not do what is possible for him to do, did

never will, fince if he will fuch things, it is imposfible for him not to do. So that rightly in this Velle fufficit, there is nothing required but thy Will, yet thy full and total Will, not a faint and lazy Velleity, but a resolved Will, that is ever accompanied with watchful and diligent endeavour, which the Tongue of all other doth especially require of us, (as the same Father elsewhere speaks) Lingua facilitatem habet motus, in udo polita eft, facile labitur in lubrico, The Tongue hath a great facility in motion, and is leated in a moist and slippery place, where it is easy to slide of it self, but much more through Custom; And therefore quanto illa citius movetur. tanto tu adver sus illam fixus esto, The more movable the Tongue is, the more immovable and fixt must be thy refolution and Care; and the longer the Custom, the greater thine intention to break it. For vigilance will conquer it, and the fear of God will beget vigilance, and the meditation that thou art a Christian, that must render an account of all at the last day, is able to instil the fear of God into thy heart, faith the same St. Austin, who doth also incourage us not only by his exhortation, but even by his own example, who feems to have been as deeply engaged in this evil habit as another; but how freed he himself? Timendo Deum Jurationem abstulimus de ore nostro, The fear of God (saith he) stripped it from my Tongue, Luctatus sum, &c. For I wrestled with the evil use and wrestling I called upon God, and Gods asfistance delivered me from the Custom: And now, wibil mihi facilius quam non jurare, there is nothing so easy to me as not to fwear.

Beloved, let us imitate the holy Father and we shall also as easily vanquish, he hath beaten out a straight and plain path to victory, and we need only to tread in his steps; And therefore with him, Let us cast up our eyes upon that sacred and dreadful Majesty which we offend, and

then

then fear, and fearing wrestle, and wrestling call, and calling, we shall certainly receive affistance, undoubtedly to conquer yea and to infult over it conquered, with a Nihil mihi facilius, nothing is now so easy unto me as not to swear. And sure the fear of God is ever the beginning of Wisdom, especially here, where the sin is the direct opposite to it, as being a presumptuous irreverence in the very face and against the very honour of the Almighty, which cannot possibly consist with his fear, which is the furest bank and bulwork against all ungodliness. And therefore, when that like a Flood-hatch is plucked up and cast aside, no marvel if dishonour be presently poured forth upon God, and men become filled and overflown with Iniquity: And as little marvel that the Lord for both respects, as well for our benefit and good as for the fear and reverence of his own Name, injoineth this as the very first thing we should beg of him in our prayers, Sandificetur Nomen tuum, hallowed be thy Name: and as the first thing inhibited with a special note of revenge (for he will not hold him guiltless that taketh his Name in vain;) and as a prime instruction of the first Sermon that ever he preached, I say unto you swear not at all. That which he was so careful as to make the Instruction of his first Sermon, the first petition in his prayer, and the first revenge in the Decalogue, cannot be thought a matter of light importance: but must needs argue it a fin no less odious unto himself than pernicious unto man; for which reason, St. James seems worthily to inlarge our Saviour's instruction, swear not at all, with an Ante omnia, above all things, my brethren, (wear not at all. To whose exhortation, we may all yet well add another, Ante omnia, of Prayer above all things. O Lord plant thy fear in our hearts that we swear not at all; If the awful fear of thy Majesty may rot deter us, at least let the dreadful fear of thy Judgments terrify: terrify us from this presumptuous sin, that it get not the dominion over us: So shall we be innocent from the great offence, and freed from the great malediction, Thy curse upon our selves, and houses whilest we live, and destruction of Body and Soul in everlasting sorrow when we die. Which the Lord of his infinite mercy avert; and instead thereof grant unto us, so to Reverence his holy Name now, as we may be admitted with Saints and Angels everlastingly to magnify and adore it, in thy Eternal Kingdom hereafter. Whereunto God of the same infinite Goodness. &c. Amen.

A

A

SERMON

OF THE

DUTY of MAN.

SERMON II.

Upon Eccles. xii. 13.

Let us hear the Conclusion of the whole matter: Fear God, and keep his Commandments. For this is the whole Duty of Man. For God, &c.

and Enquiry of King solomon into that grand and famous Question de summo Bono, what may be the chief Wisdom and happiness of Man in this Mortality. And this Verse with that other which follows, as they close up the Book, so they contain the Conclusion of the point, a full discovery and resolution of that which in the former Chapters was but searched after and enquired into: whereunto his answer is short and plain, but thus, Fear God and keep his Commandments. This only the whole matter of his Conclusion; and that.

that we may take it for full satisfaction to the Question, he assures us, that it is the Conclusion too of the whole

matter, Let us hear, &c.

A Conclusion then we may be bold to term it, for so it is, and so it terms it self: A Conclusion that hath two parts: Fear God, and keep his Commandments. And both backt with two Reasons, (He will not beg the Conclusion, but prove it) For this is the duty, the whole duty, not of the Priest or some of the People, but universally of Man. Every Mans Duty, and the whole Duty of every Man: That is the first Reason. There is a second in the next Verse, and I may mention it, though at this time not meddle with it, drawn from the day of Gods Retribution: For there is a day approaching wherein he will make a severe enquiry into this Duty, censure the Breakers Terribly, and honour the Observers Eternally. For God will bring every work into Judgment, &c.

So that you see he doth not beg the Conclusion, if he beg any thing, it is Audience and Attention, which indeed he doth in a Solemn Preface for the purpose,

Let us bear, &c.

And this too he feeks to win with reasons of weight, as well as beg: For it is a Conclusion, and that no trivial, no narrow one neither, but material and universally

material, worth the hearing.

These down-right points grate something close upon the Soul; and men it seems do not much delight in the hearing of them, and therefore he is driven to Pray and Preface for Audience, before he delivers them, and to back them strongly too, when they are delivered, for Acceptance: That so his distasteful Conclusion lying between both, between the Preface and Proof, might be fortifyed behind and before, in the Van and in the Reare, be led in and carryed out with Reasons and Arguments,

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ments, that might procure and gain it entertainment. So then we have these Three, the Presace, the Conclusion, and the Proof. The Conclusion, that is well seated in the midst, hath Two Branches: The Proof that follows, Two Reasons; and the Presace in the front, Two Insinuations. Of these in their order, so far as the Text shall lead us. And first a word only or two of the Presace for Audience. Audiamus, Let us hear, &c.

For the truth is, every Man hath not an Ear apt in itfelf for fuch Conclusions; nor can have, so long as it is farced and stopt up with the filthy brood of their own Corruptions. Indeed every Man hath an Ear, but not an Ear to hear, at least not to hear all things; and therefore when he utters such Points as these, He that hath Ears to hear, let him hear, faith not Solomon, but our Saviour himself. They are sad and sullen Duties, Fear God, and keep his commandments, and of an harsh found, as feeking to beat us from those delights, which peradventure, we are not resolved as yet to forsake. And then that which is distasteful to the mind, will never prove over-pleasant to the Ear. Let us indeed seek out delightful words, such as may comply with Mens defires, set our invention to hunt, like E san, after Venifon, make Men savory meat, such as their Soul loveth; with what Appetite doth the Ear presently fall to. and how ready themselves (though couzened with a Goat instead of Venison like blind Isaac) even to bless us for it? There needs no Audiamus, no Exhortations, or Prefaces for attention here; it's Musick to their itching Ears, and they suck it as the Ox doth water; but precepts of Duty, and daies of Doom, or the like are bitter Pills and will not down without gilding, though Solomon himself be the Physician and Administer. His very Person, yea but his Name, a Man would think might be enough to prevail: solomon the Wife! solo-

mon the King! solomon the Preacher! and all by way of Supereminence, the Wisest of Men, the Royallist of Kings, the most Excellent of Preachers; who shall not attend unto him, and even hang narrantis ab ore, if he but open his lips? And yet in such cases as these, (though he well knew his own Wisdom and Power) yet he is not so confident of his Authority and Person, but thinks it well if he may gain hearing, though he pray and exhort for it himself, and give himself too, for an Example in it, become both Preacher and Auditor, not refusing to include himself in that Duty which he doth urge upon others; for so it lyes, Let us hear, &c. It is the next way for our words to take, when we require nothing of our hearers, but what we our felves are as ready to do and perform; an eafy matter it is to bind heavy burthens for other mensshoulders, but it is not so easy to perswade the people to take them up to bear them, so long as the binders, like those Pharisees in the Gospel, refuse to touch them with the least of their Fingers. If we think to awaken the World out of their dead fleeps, it will not be enough to Crow unto others, unless withal we shall beat our Wings too on our own fides. It will make a double noise, and the likelier to pierce the Ear when it comes, not with an Audite was, or Audiant illi, do you hear, or let them hear, but like Solomon in this place. with an Audiamus nos, Let us be hearers as well as speakers, especially in such Conclusions as this: Let us bear the Conclusion, &c.

And fure it is something the likelier to be heard, and regarded too, for that, were it nothing else, that yet it is a Conclusion, a truth orderly drawn, and deduced from its undoubted principles; a discourse that flutters not up and down at random, like a seeled Dove, but flyes on to its period, like an Eagle to her

ftand.

stand, cutting its way through the vanity and vexation too of all things else, and not staying until it come to pitch and rest it self on a Conclusion firm and stable, even the Fear and Service of God; which as it is our whole duty here, so will prove our happiness eternal hereafter in thatday, when God shall bring every work into judgment, with every fecret thing, whether it be good or whether it be evil. And this shews it to be something more than a bare conclusion, a material one, of and to the matter, indeed to that matter, which of all other is most material. Let us hear the Conclusion of the whole matter, &c. And that certainly is one degree higher, and would require too an higher degree of regard, that it is not only an orderly Conclusion but a material and important; No curious, idle, frivolous dispute de lana caprina, no thin empty hungry speculation of the Schools, though these be the only conclusions the delicate ears of most Men desire to be tickled withal, such as may exercise the wit, but no way affect the Conscience. And indeed it is a principal Stratagem of the Arch-enemy of Mankind by curious impertinences to divert the mind from those real and necessary points that concern their Souls, and the welfare of them for ever: An unhappiness whereof these latter times have sufficiently tasted, the Children of the Church for these many years imploying their wits in nothing so willingly as in wrangling with their Mother, and that about trifles, every light Ceremony and almost Circumstance, that concerns but the outward forms of the external worship of God, neglecting in the mean time that, which is indeed material, the internal truth and substance of his service. But to fuch wayward contentious spirits, I shall now only say, it were much better for them to leave fuch unprofitable disputes, and betake themselves to obedience, and if they fear not God, yet at least that they would honour the H 2 King, King, reverence the Church, and keep the Commandments of both, for this is their duty too, and this indeed would be to some purpose, that so they might be at leisure to set their working heads about some more pertinent questions, not about a Cap or a Surplice or the like, but rather about such as are solid, such as that in the Gospel, Quid faciendum? What shall I do that I may inherit eternal life? and pursue it home, not leaving until they have brought it to Solomons Conclusion here, Fear God and keep his Commandments. For this is the Conclusion of every material question, not only of the matter, but the matter too of all Conclusions that are material: For it is the Conclusion totium materiae, which is our last degree, and the highest, as universal as material, of the whole matter.

But of what whole matter? of the matter of this whole book? Yes of this and of all Bookselfe, all Divine Books else whatsoever; and so much we have here expresly in the inference of it, of making many Books there is no end, and much study is a weariness of the stelle the verse immediately precedent. And therefore that we might have all in little he infers this, as briefly including the whole matter, not only of this and those books that were already written, but of all such also as should be e-

ver written hereafter.

And fure all our discourses are but vain and empty, if not impious, at least they will conclude nothing to the purpose, unless they draw all at length unto this Conclusion, which is every way total whether we regard knowledge or action: For when we have imbroiled and wearied our serves in the pursuit of the things of this world, it will be to no purpose, no though they succeed according to our desires; For what shall it profit a Man to gain the whole World, and enjoy it too for a season, if when he hath done, he lose his own Soul afterwards for ever?

After

After all his vain labour spent, he will find this is the only business and profitable imployment he must set himfelf down unto in the end. When we have entangled our felves in all those fine and delicate webs of the Seraphical Doctors, which when once we come within Ken of the Port of Death, whither all winds serve to drive us, will be fwept away in an instant, like those of the Spider; when I fay all these aerial disputes are ended, this will be found the only folid Conclusion, whereunto our meditations must betake themselves at the last, as being the last and utmost issue, end and upshot of all Conclusions speculative or practick, to be done or to be studied, Fear God and keep his Commandments. It is the whole duty of Man, rightly therefore the Conclusion of the whole matter. So much doth solomon magnify his plain and despised text, that if it may not be received upon his au. thority, request and example, it might yet be entertained for its own worth, as being rightly drawn, material and universal, that so the plainness of it might be recompenced with the importance. This then for the urging of attention is but right and just, and therefore Audiamus, Let us hear the conclusion of the whole matter. We can do no less, and that we may do so, hear it indeed, we will now pass from the Preface to the Conclusion it self, from the Conclusion of the matter, to the matter of the Conclusion, Fear God and keep his Commandments; but we must begin with the first, Deum time, fear God, and then keep his Commandments.

And well do we begin here, at which all Religion, Piety, and true Wisdom doth begin: So saith our own Solomon, and so David his Father before him, The fear Pal. cxi. of the Lord is the beginning of wisdom: But the Son. 23. of Syrach goes farther, and makes it to begin and sinish it too unto the full, for the fear of the Lord, saith Ecclusion, is the fulness of wisdom; yea not only begins and 16.

fulfils

Ecclus. i. 18.

1 Joh. iv. 18. Eccluf. i. 12.

Pfal. xix. ·IO.

Matt. x.

fulfils, but crowns it also, The fear of the Lord is the crown of wisdom. Indeed I scarce know any thing. whereof more contrarieties feem to be delivered, than of this fear of the Lord: Fear hath pain in it, and he that feareth is not perfect in love, faith St. John. But what faith Siracides; The fear of the Lord maketh a merry beart, and giveth joy and gladness. Perfect love casteth

out fear, faith the same St. John in that place: Nay not fo, The fear of the Lord is clean and endureth for ever, faith David. Again, Work out your salvation with fear and trembling, faith St. Paul unto the Philippians: Ton have not received the spirit of bondage again to fear, Rom. viii. faith the same Apostle unto the Romans: what is this but

fear and fear not? yea what else saith our Saviour? Fear not, little Flock, for it is your Fathers pleasure to give you a Kingdom: And yet fear him that can cast body and Soul into Hell fire, faith our Saviour again unto the same Flock: If assured of the Kingdom, what need they fear the fire of Hell? and if they may fear that, how affured of the Kingdom? Of necessity therefore, to reconcile these seeming contradictions, Divines have been driven to distinguish of fears and persons too, unto whom they are appliable; For indeed all fear is not of one fort, but is divers, according to the diversity of objects which it respecteth: if it look upon secular and worldly evils (for generally Timor est expectatio mali) and through too much apprehension run into excess, it then takes the name of Timor mundanus, a worldly and secular fear. when men fear men more than God, temporary and corporal evils, more than ghostly and eternal; And this fear is always evil, and so are they ever in whom it hath dominion; and when it hath not dominion, yet because it hath undoubtedly in all, that are not perfect in love, some greater hold than it should have that of our Saviour is but just, and for the most part seasonable unto all, Fear

not those that can kill the body, but fear him that can cast both body and soul into Hell fire. Again, if it look upon God, and that Hell, which in his justice he hath prepared for finners, as our Saviour here commands, the fear indeed is then good, because as you see commanded, and besides is an act of faith and restrains from evil; And therefore they that fimply condemn it, do but cut the banks and pluck up hatches, the better to make way for a deluge of wickedness: But yet if it rest there, and look no farther; if our obedience have no better motive than: this, though the fear be good, it is not yet so good as it should be, for the man is still evil, and his fear therefore so long but slavish, and so it is termed Timor servilis, an illiberal and servile fear; And this is that fear which, as St. John saith, hath pain in it, as curbing men in their defires; and we may add imperfection too, as not able to: fanctify their Persons: yet is it, as the Son of Syrach speaks, the beginning of wisdom, and leads unto that which is perfect; for by constant forbearance of evil, though out of terrour, men may come at length to love and delight in goodness, and then every degree of such love casteth out a degree of that fear, till perfect love at last casteth out all fear, all that is painful, but withal induceth another fear, of another both name and nature, Timor castus & filialis, a chast and filial fear, the fear of offence, not of punishment, a fear not only good in it felf, but such as makes the subject good too wherein it resides. And this fear hath two Eyes, with the one it beholds God, as the fupream and Soveraign good not only in himself, but of all those that adhere unto him, and then loving him as such, they cannot but withal fear to offend, or lose that God and goodness, which above all things they love: But the other Eye fastens it self on God, as no less great than good, and contemplating, as well as it may, or as far as it dares, the Sanctity, Power, and:

and Immensity, the infinite Majesty and glory of the divine Essence or Deity, is strucken with admiration and adoration too of so great and inconceivable Excellence. from whence it takes another denomination, and is stiled Timor reverentialis, a devout and reverential fear. is true that the time will come, when even this filial fear shall lose one of these lights, and be no whit the less comely and beautiful for that neither: for as the filial fear throws out that which is servile, so fruition will cast out the first part of that which is filial. For being confirmed in goodness, there is no room for the fear, when there is no danger of offending, or losing that God which we enjoy. But this reverential fear is never thrown out by any thing else, but is that fear whereof David spake; The fear of the Lord is clean and endureth for ever. It attends not on this life only, but runs it felf into immortality; the fear of bleffed Angels now, and shall be the fear of all holy Saints, as here, so in that bleffedness for ever hereafter: And then indeed it will be the fulness of wisom, and the Crown both of it, and that fulness But as on these several fears, so are we to look on men too, and their several conditions, otherwise our discourse will not be so real as rational: But yet though these fears abstractedly considered, have their several forms whereby they are differenced, and are in supream degrees some of them incompatible; yet in the concrete as they subsist in their subjects, they are not usually in this life so intense and pure, but that, though one be predominant, they are all three mixed for the most part and compounded together. Whence it is, that holy men, even the greatest Saints and Servants of God. whose fear therefore filial, and founded in love, yet because liable, through this body of death, unto frailties and fometimes unto falls, are now and then found to be sensible also of his wrath: Even David himself, whose confidence

Confidence otherwhiles can carry him through the valley of death without fear, yet at other seasons is driven to cry out, A Judiciis tuis timui, I was afraid of thy judgments; yea from my youth up, thy terrours have I suffered with a troubled mind. Holy Job, though a perfect and upright man, by the mouth of God himself, yet not so perfect in all his ways, and upright, but that we may sometimes read these sad complaints. The Arrows of the Almighty stick fast within me, the venom whereof drink Job xxxi. up my Spirits; and, Quid faciam, cum surrexerit ad judicandum Deus? And if it thus befal the green Trees, how shall it tare with the dry? If such Worthies so complain and cry out under the terrour of divine judgment, how shall we that are worse, dare to reject it, as fervile? Certainly he that doth fo, doth withal take himfelf for perfect in love, fince perfect love alone it is, that can cast out all fear that is painful. Presumption indeed can do the like, cast it out too for a time, but will undoubtedly bring great fears upon them in the end. And therefore for fuch as grow high through the favours of God, and more confident than their behaviour under them can warrant, the Scriptures want not corrofives to beat down the proud flesh, and abate the presumptuous Spirit. Be not high minded but fear; yea work out your Salvation with fear and trembling But on the other fide, where this fear and trembling hath taken hold, and the humbled Soul steeping it self in the sense and sorrow of her sins, comes to labour under its own grief, in this Case there wants not Balm in Gilead, neither Lenitives, nor Cordials for the wounded Spirit; Te have not received the Spirit of bondage again to fear, but the Spirit of Adoption, that cryes Abba Pater; and what is your Fathers will? why, fear not little Flock, it is your Fathers will to give such for their sorrow now, a Kingdom

of joy hereafter, to wit, in sensu composito, if they run not back again into those sins, for which they are so forrowful.

Thus the Scriptures are not contradictory; only they fuit divers fears with different properties, and contrary difpolitions with as oppolite exhortations, as is but just and reasonable; To scatter the proud in their imaginations, but to bind up and strengthen the broken-hearted. Now as these fears, more or less, at one time or other pertain unto all, but to our grief, if not shame of Christianity are scarce truly to be found in any; so are they all here in my Text, not all generally only and in gross under the name of fear, but with special intimations of all, and

each of them in feveral.

For first, here is the worldly fear, but forbidden; as negatives are ever under their affirmatives. Fear God. not the world, or worldly evils which press only the body, but that God which can cast both Body and Soul into everlasting fire. Secondly, the very mention of duty in the first reason implies a superiority, and that ever requires Reverence, another of the Fears; And when duties are performed formally on that manner because duties, and fuch, as in the breach whereof we know the God, whom we love, is offended, it is the fear then of offence not of punishment: and both these make up the entire filial fear. But yet the fear of punishment is not left out neither, as good in it felf, though materially fervile, for that is a motive too, and as the least so the last of all 5 For God will bring every work into judgment, &c. as it is in the next verse. So they are all joyned here in the text, and when they are joyned too in man their fubject, the ywill make up that compleat fear which indeed is the full and compleat worthip, internal worthip and fervice of God; And therefore in the Scripture, it is usually taken even for our whole Religion, Piety and Adoration

ration of the Divinity, according to that of David, o come hither, and I will teach you the fear of the Lord, Palm. that is the worship of the Lord. So Jonah unto the xliii. Mariners that enquired of him, I am an Hebrew, faith he, and I fear the God of heaven, and that made the Sea Jon. i. and the dry land. So facob in like manner when he Sware unto Laban, he swore by the fear of his Father Gen. xxxi. Isaac, to wit by that God whom his Father Isaac feared, 53. that is worshiped and served. Whence it is that what Mofes terms fear, Thou Shalt fear the Lord thy God, Deut. vi. that the Septuagint, and our Saviour himself renders by worship, Thou shalt worship the Lord thy God, and him Matt. iv. only shalt thou serve. And therefore we shall not need to scruple much at the enquiry, why the Text saith not Believe or Love, or the like, but rather Fear God and keep bis Commadments; for he that hath said, Fear, hath faid all; no word can go beyond this: It includes both faith, and hope, and love, and all, yea something more than all, Not the meanest of these fears, the fear of punishment, but implies faith, and the fear of offence both faith and hope and love also; but the reverential fear is love, and fomething more than love, even Veneration too, as acknowledging the love to be, not like that of ordinary friendships inter Pares, between Companions, but at a distance, and such an infinite distance on Gods part, as requires the lowest Reverence and Adoration from all that love him. For though it hath pleased his goodness to make and stile us his friends, yet I hope we do not cease to be his servants, nor he to be our Lord, every way our Supream and Soveraign Lord: So indeed our Lips stile him at every word, and by that stile and Title too he himself requires his fear at our hands; if I be your Lord, ubi Timor meus, where is my fear? Where indeed his fear of Reverence? for he is Lord of Majelty and Glory. Where the fear of offence? for he is

is the Lord no less good than glorious: and as terrible as either, to his contemners; where then the fear of his wrath? And fure the question is pertinent enough, and it is but right that he demands, where it is, or what may become of it? It seems to be fled with Astrea to Heaven, fure I am, it may trouble a man to find it out any where upon earth. His judgments are far off, as David speaks, even out of our fight, at least they seem yet to be beheld with fuch fecurity, as a Man would think most Men were in a league with death and at a Covenant with Hell, as the Prophet speaks, so little fear is there of his revenge: And fure they that fear not punishment, will hardly be restrained by any filial, the fear of offence. Indeed it were fomething well, if we did not offend with less trouble, than any thing else. And as for the other, the fear of reverence, and that principally in the holy place where his special presence hath made it especially due, that is so far from regard, as it seems to have gotten an ill name of late: we are grown some of us into fuch a familiarity with God, as the reverence of his Sanctuary, or of him in it, or any decency or dignity that may serve thereunto is suspected now a days for an out-work of Popery: God grant we do not make it Idolatry too to reverence even God himself in his Temple. Is not the question just then in these times also. ubi timor meus? where is his fear indeed, where any of his fears? fure they have all left this world, and it feems left in it little but worldly fear behind them; That indeed and that alone runs through the world, and only prevails; For her we duck like Die-dappers at every Pebble that is thrown at us by a powerful hand, and yet can stand up sturdily, like Capanens upon the walls of Thebes, against the Thunderbolts of the Almighty; we are become, as he faid well, Gyants, yea even Gods against God, but Slaves unto Men, whose Bodies and Con**sciences**

sciences are sometimes equally rotten. The revenge of the Law and shame of the world is for the most part all our fear; so we may avoid these, save our goods from loss, our names from disgrace, our skin from hurt, our bodies from death, we can fin on merrily, it little matters for him that can cast both body and soul into Hell fire. This is the whole of most mens fears; but fear not ve their fear, neither be afraid, but fanctify the Lord himself, Is metus vester, is pavor esto, let him be your Ifa.viii.12. fear, let him be your dread. But what then, is God only to be feared and nothing befides? furely yes, God and not any thing else, if any thing shall stand in competition or opposition with God; but yet under God, and in subordination unto him, we are to fear God and others too for Gods fake; And all the people feared exceedingly God, and his servant Moses. So the Apostle, fear to whom fear, and bonour to whom honour appertaineth, and both fure appertain to all Superiors, but eminently above all to him that is Supream: Reverential fear, for he hath a character of the Divinity upon him: Fear obediential, and filial fear too, for he is Pater Patrie: And fear of his wrath also. for he is Gods Minister for vengeance. And therefore fear the King, for he carrieth not the fword in vain. Yea and I must tell you fear the Church too, and those in the Church, that have power over us also, another kind of power indeed, but yet such as renders them Gods Ministers in like manner, and your Ghostly Fathers, and therefore will require in their degree obedience and reverence too, yea and fear of their wrath also: for they want it not for the wicked when occasions ferve, and therefore fear these too: for they carry not the Keys in vain. The Powers that are, they are all of God, and he that relifteth the power, whether Temporal or Spiritual, refifteth the ordinance of God, and receiveth damnation unto himself. It is true these are two distinct

powers.

powers, yet is it as true also, they are not simply collateral, but subordinate, ever subordinate when the Prince

is Christian, as having, though not all power in himself, yet a Princely dominion over all Persons, and that in all Causes whatsoever; neither is more claimed, and less cannot be denied. For two Supremacies in a Kingdom are no less inconsistent, than two Omnipotencies in the world; And therefore the Apostle gives unto him universal subjection, and conscientious too. Let every one. yea omnis anima, let every foul be subject to the higher powers. But however this Spiritual power be not collateral fimply, but subordinate unto the Royal; yet is it in regard of its original, and derivation, clearly independent, as being not derivable into the Priesthood from any Prince or Potentate upon earth, but immediately from him who hath it written on his Garment, and on his Thigh, The Lord of Lords, and King of Kings. And being thus distinct without derivation, it is not posfible the censures of the one should come forth in the name of the other, but only indeed in Christs name and in their own persons, who in this are the Ministers not of the King, but of Christ, as exercising no part of the power belonging to the Sword, but only of those Keys, that properly are their own, and underivable too from any upon earth, but those of their own Order. However therefore these powers are subordinate, yet two distinct powers they are, and both as was faid, immediately from God, and both therefore to be feared of men. And fure this latter, though the leffer, yet not a little to be feared neither; for though the Kings Laws bind the Conscience, yet his revenge for the breaches of them cannot reach home unto the Soul: His Sword is material and can but lash the Body, though so lash it, as sometimes to divide it from the Soul; but St. Banks Sword is spiritual and reacheth directly to the spirit, dividing the Soul,

Rev,

not indeed from its own Body, but from the Church the Body of Christ, and so from Christ too, the head of the Body: a power therefore in it felf no way contemptible, it is Christs own, and he the more careful to vindicate it from contempt, yea not it only, but the power and person too of the meanest Priest amongst us: for that of his concerns all, He that despiseth you, despiseth me, Matt. and he that despiseth me, despiseth him that sent me. But yet all this, were not that other Royal Power propitious upon earth, I think would be of little force in these days to preserve them from contempt, or confusion, crushing confusion; For did not the Sword of the Prince defend the Keys of the Priest, they might well put them under their girdle, if not under the door and be gone. But bleffed be God, he that is the defender of the Faith and Doctrine of the Church, in his Piety and Princely Goodness is pleased to be the Defender also of her Jurisdiction and Discipline. Et defensoribus istis tempus eget, for otherwise the Antihierarchical of these times and indeed Antimonarchical too, as not well affecting any either Power or Prerogative but their own, were it not for this, would foon level all by their own Rule, that is level with the ground, lay all Power Ecclefiastick and Honour too, like Davids, in the dust, if not rubbish even Monasterial. But then they may do well to think of another dust too, the dust of our heels, which if but justly shaken, there is one that assures us the forrows of such Contemners will prove more insufferable, than those of sodom and Gomorrha in the day of Judgment. It is but right therefore and well too, that the Regal Power is the Superior, that so as it is the Moderator and Governour of the temporal, it might be also the Protector of the spiritual, causing that fear and reverence which is due unto both, to be paid also respectively unto either. Neither in requiring this unto them do we divert

divert from the right object of fear in my Text, for it is but fear God still. For God himself hath in a sort Deified Authority. He hath given them of his own power, and imparted his very Name unto their Persons. I have faid ye are Gods, and ye are all sons of the most high; And Gods indeed, not only by appellation, but in effect also, for the great and universal benefit which they bring unto mankind; For were not Man thus made a God unto Man, Men would foon become Wolves unto themselves and devour one another. And therefore to fear such Men, is not to fear Men, but God, fince the fear is not fo much exhibited unto their naked persons, as unto those beams and participations of the Divinity wherewith they are clothed. And in this fort, it is not amiss to say, that God and not any thing else is to be feared; And indeed he that thus fears God, he only fears nothing elfe; though the waves of the Sea rage horribly, and though the Hills of the Earth be carried into the midft of the Sea, nay as the Poet, Si fract us illabatur orbis, Impavidum ferient ruine, though the whole world should disjoint and fall, he would be buried in the ruines of it without fear, for he fears none but God, and the offending of that God whom he fears; That indeed he doth, as defirous to obey him too, as well as fear him: and so we must all, it is our Duty also, for so it follows: Fear God. and keep his Commandments; the second Part of our Conclusion, keep his Commandments.

These two are inseparable ever, and it is but just, that they are not here only, but so often joined together in Scripture; The fear of the Lord, saith David, is the beginning of Wisdom, and he subjoins, but a good underflanding have all they that do thereafter: So God Job xxviii. himself, as Job testifies, And unto man he said, as if it were the product and total of all that is or may be said unto him, the fear of the Lord, that is wisdom, and to

depart

depart from evil, that is understanding: The self same in substance with solomon here, Fear God and keep his Commandments. Neither may it possibly be otherwise; Nature hath linked them as close as Scripture; for no man departs or can depart from the one, the Law of God. that doth not first depart from the other, the Fear of God. The foul and body of man have not a stricter union, than these two, the one the body, the other the very soul of the new and interiour man. And therefore the original hath it col ha adam, for this is not the whole duty, but the whole man, the whole spiritual man indeed: The outward works of the Law are wrought by the body, and fuch righteousness of the body is but the body of righteousness; but the fear of the Lord sanctifies the foul, and the righteousness of the foul is the very foul of righteousness: And the spiritual man created in holiness and true righteousness must have both these parts as well as the animal, a foul and a body too: Some mens righteousness indeed is all body, do many things good and commanded, but for ends upon by and vitious respects: here is a Carcase of holines, but no soul to inform it, only hypocrify inhabits and gives it motion; as the Devil sometimes, they say, doth the body of a dead man: Others will be altogether Soul; Fear God as much as you will, every man likes it well, and thinks he doth it too, as well as any man: but bring them to the Commandments, to the corporal works either of Charity to the distressed, or of bounty for the publick honour and worship of that God, whom they pretend to fear, and then they leave you; This they begin to doubt whether it may be any part of their duty or no: But however the foul of the old and outward man may be immortal, though severed from the body, yet is it not so with the new man: Sever the fear of God, from the observance of his Commandments, and

it will instantly cease to be fear. As St. John of love, so may we fay of this fear that includes it: He that faith he feareth God, and keeps not his Commandments, is a liar. Again, observe the Commandments but not in the true fear of God, and it will be, not observance, but disfimulation; A Liar this, of all Liars, whose hypocrify can make the very spirit of wickedness to inform and actuate the comely limbs and members of true holiness. A prodigious conjunction, and therefore a Monster detestable both to God and man! It is but right then, and as it should be that these two here, make but one whole conclusion, one whole duty, one whole matter, one whole They may be distinguished, they may not be divided: God hath joined them together, and let no man feek to put them asunder, but he that fears God, let him keep his Commandments also.

Keep his Commandments? durus est hic sermo, this is an hard saying, and the world sure will be hardly brought to this part of the conclusion, yea it were something well, if those that seem purest amongst us, did not conclude clean contrary; That the Commandments were not given to be kept, yea that there is no possibility for any man, though under the state of grace, at any time, or in any action to keep without violation even the least

Commandment.

But two things there are, that seem especially to deceive men in this point: First, an erroneous opinion, that a spiritual action cannot be good, so long as it may be bettered, as having so much of sin, as it wants of absolute perfection, which they suppose, the Law under the high terms of eternal death doth require at every mans hands. But this is apparently mistaken, for evident it is, that the Law under the penalty enforceth only essential goodness, not so, that, which is gradual, otherwise the holy Angels may now sin in Heaven, for they excel one another as in nature so in their zeal and operations, yea he that is holier than the Angels, Christ himself would be endangered, of whom the Scriptures do plainly affirm, that he prayed at one time more earnestly than at another; And rightly, for goodness is not seated in puncto, in any precise nick or indivisible Center, but hath its just latitude, and is capable of degrees of comparison in the Concrete, bonus, melior, optimus: So Priscian will instruct them with this opinion, not admitting it hath false Latin in it, and

false Divinity both at once. This the first.

The Second thing, is another supposal too, and little less erroneous than the former. That in every good and divine action the flesh lusting against the spirit, doth by that malignant influence, corrupt and vitiate even with fin the whole operation. But what if the lufting flesh do not always move and in every action? What if when it moves, it doth not yet enter into composition with that act, that subdues and quells it? as indeed it doth not: what if the vertue of fuch conquering acts be the greater by the opposition? as indeed it is ever the more excellent, by how much it breaks through stronger resistance, according to that of our Saviour, virtus mea in infirmitate perficitur. Lastly, what if every act of lust it self be not in true propriety a Sin? As if it be meerly natural, great Clerks conceive it is not, because sin is ever voluntary and moral. They take it for a true Rule, Lex datur non appetitui sed voluntati, and fo they conceive our Saviour doth interpret it, when he makes not every one whole flesh lusteth, but him only that lusteth in his heart, that is, with his will, to be an Adulterer. St. Paul, they suppose, follows his Masters interpretation, and though no man doth define lust more than he, yet he doth it with caution, as the fin, not of the person, a subject properly not capable of sin, but of the flesh: I know that in me, but with correction,

Rom. 8.

that is, in my flesh, there is no good thing; It is no more I that do it, but fin that dwelleth in me. And that we take it not for such a sin, as transgresseth the Law, he is bold to fay, that the right cousness of the Law is fulfilled in those, that walk not after the flesh, not that have no. carnal motions, but after the Spirit. St. Austin therefore, they conceive, faid well, that when the appetite doth luft but the will doth not like it, is as when Eve had eaten, but not Adam. And as we finned at the first, not in Eve, but in Adam, so is it still; for unless Adam eat as well as Eve, the will consent, as well as the appetite water, the fall is not finished. The lusts therefore and appetites of Nature, if they arise immediately out of the Body, and be not raifed by our unhappy fancy, which the Will sets on work, or by some act or custom of Sin, which the Will hath already wrought, they are not in their opinion finful, unless we will make God the Author of Sin who is the creator of nature and natural appetites, year and Christ too the subject of sin, that was not without a natural inclination directly opposite to the known will of God, otherwise he could never have said as he doth. not my will but thy will be done. No doubt but by the lustings of the flesh, humane frailties and imperfections more than enough may and do too often cleave like moles and stains unto the divinest actions of the most spiritual men; but a mole of frailty is one thing, and the corruption of mortal-sin another. One thing claudicare in via, to go on though halting sometimes, and interfering in the way to Heaven: and another to cross. out of it, run counter directly towards Hell. And therefore from such surreptitious and involuntary defects to conclude, that no man can love God with all his heart. (clean contrary to the testimonies of the Scripture, That the just man falleth seven times a day, to wit into sin, though that Scripture intend no fuch matter, that all his righteoufness

righteousness is but a defiled rag, and the divinest action in the eye of the Law, but a mortal and deadly Sin) is an exaggeration that doth but rack and tenter a truth until it burst into two errors and dangerous ones, both in Gods regard and mans. As if men were bound unto meer impossibilities, and God, that hard man in the Gofpel, reaping where he doth not fow, and requiring a law at their hands, to whom he gives no ability for performance. In Gods name therefore and mans too, let us be content to speak as the Scriptures do, which in this here and more than a thousand places besides do serioully urge and necessarily require the observance of the Law and keeping of the Commandments, which St. John tells us, through the grace of Christ are not grievous neither. Such as will needs speak otherwise, that they may not be kept either for any time, or in any action, let them take heed left they open gates unto impiety, and like those Spies in the 13 of Numbers discourage the hearts, and weaken the hands of the people of God; yea let them beware, lest they cast dishonour too as on God himself, so especially on the blessed Spirit that inhabits, and Christ Jesus our Lord that dwells in his Saints, if all yet can produce in any, not any thing, but fins. Much better therefore it were to leave disputing, and give good ear to that of our Saviour, He that breaketh the least of these Commandments, and teacheth others for to do, shall be least in the kingdom of heaven; that is, as some interpret, shall least of all others enter into that Kingdom. For what is this indeed but to withdraw men. from their duty, and teach them disobedience? for even duties cease to be due, whensoever they begin not to be. possible. But this is every mans constant duty, and the whole duty of every man, the invincible reason wherewith solomon here backs his conclusion, and withal confutes this opinion. Fear God, and keep his Commandments, for this is, &c.

The Reason is strong and full: three degrees or ascents there are in it. First a Duty, and Secondly universally of all men, the duty of man and mans universal duty, and Thirdly the whole duty of man; And though there be diverse inventions sought out, many turns and wrenches made to slip this duty, yet one of these three or other will meet with and refel all our devices: For they that scruple at the conclusion as impossible, evince that they will not stay there, but be as apt to quarrel with the duty at least, as not simply necessary; a duty peradventure in the rigid exaction of the Law, and of such as are under it, as they were to whom solomon spake this; but we are under the Gospel, dead unto the Law, that we might be married unto one, even to Christ our Lord and our life; what then hath this legal duty of Commandments to do with us, or we with it, fince we are mutually dead one to another?

Yet be we under what times we will, or states either; so long as we lose not our humanity, so long as we cease not to be men under any, as being not really dead, but morally, so long it will have to do with us, for this is a duty not of some times and persons, but universally of man.

Neither were they simply under the Law, to whom this was spoken; led indeed they were by the œconomy of the Law, but yet under the promise and promised seed, and were saved by the Gospel, as we now are, though the Gospel not so distinctly believed then, as now it is; Neither indeed they, nor any people else under Heaven, since that promise (The seed of the woman shall bruise the serpents head) are so meerly under the Law either of Moses, or Nature, but that if they do their duty, keep the Commandments which they have, and glorify God according to their knowledge, they may (for ought I understand) be saved too by the Gospel, which they knew not, for even the Gentiles so doing, their incircumcision

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shall be counted for circumcision, as the circumcision otherwise is esteemed but as incircumcision. In that day, when God shall judge the secrets of all hearts, not simply by the Law, but according to my Gospel, saith the Apostle, Rom. 2. And indeed this is the only reason, why this duty continues still to bind, because men are not under the Law simply, but under the Gospel; for that is the state only of Devils, whose doom is fealed: and though the law of their nature cannot be abrogated, as being a branch of eternal equity, yet they feem not to be lyable unto any mens punishment, for the breaches of it now, because not capable of any reward for the observance. The Gospel therefore doth not evacuate, as St. Paul speaks, but establish the Law, since every man is therefore bound in duty unto the Law because not absolutely excluded from all benefit of the Gospel; But we who are under the fulness of this Gospel, are in a fuller manner tied and in an higher degree unto the observance of the law, than any people else before that fulness came, as being bound now by the special coming of the Holv Ghost to keep the Commandments not in the oldness of the letter, which as it feems was fufficient, whilft the Heir was but a Child and in minority; but in the newness of the Spirit; for the Spirit it is which gives life and vigour unto the Commandments, as being the very strength and power of all lively performance. And therefore our Saviour though he came with Gospel in his mouth, yea was the Gospel himself, yet think not, saith he, that I came to dissolve the law: I came not to diffolve, but to fulfil it. And that we may know, the true fulfilling of it, if we think to enter into life, belongs to us, as well as the entire and perpetual unto himself, after he had vindicated the Text of the Law from the corrupt glosses of the Scribes and Pharisees, and set it forth in the highest perfection, if not added perfections above the Law.

Law, and beyond that which was said unto them of old, Matt. 7.24 he closeth up all at last with this conclusion, He that heareth these sayings of mine, and doth them, I will liken him unto a wise man. What then, though being dead under the law, we become through the favour of the Gospel to be dead also even unto the law, yet it is but to the condemning power, the killing letter of the law, that so we might be married unto Christ our life, since the end of this marriage is but to bring forth fruit unto God, as St. Paul in that place, and that in the new-ness of the spirit, which is not sure to break but to keep with more exactness the Commandments of God. This therefore a duty still, the duty of Jew and Gentile and Christian too, universally of all mankind. For this is the whole duty of man, &c.

But though a duty, not only in *Solomons* time, but even now under the Gospel, yet for all that, it may be but a voluntary duty, a freewill offering indeed of thankfulness and gratitude, or so, but not a necessary duty, necessary unto life: Our life in this World is our justification in Christ, and Christ and justification too we have them both by faith, and by faith alone without the works of the Law: So St. Paul assures us. But however

a duty it is and a necessary duty, necessary even to life, unless no duty be necessary, or solomon here be deceived, For this is the whole duty of man. Justification indeed is that act of God, which by remission of Sins through Christ puts men into the state of Life here, and gives them right and title unto Life eternal hereaster.

And though therefore an estate attainable by the Gospel only not by the Law, which all have transgressed, yet is it most true, that so long as any shall continue wittingly and deliberately to transgress the Law, they are not ca-

pable of this or any other benefit of the Gospel: The Gospel it selfand whole Scriptures are clear in the point;

:Rom. 4.

Now then, faith even St. Paul, on whom they rely, speaking of the time of the Gospel, now then there is no condem. nation, and no condemnation is full justification, but to whom? to them that are in Christ Jesus, but who are they that follow? which walk not after the flesh but after the spirit; If any man walk otherwise, he hath nothing to do with Christ: If we say we have Communion with him, and walk in darkness, we lye, faith St. John, and do not the truth, I John i. 6. He that loveth not his Brother, that is one of those, that according to him walks in darkness; and as he wants light, so life too, he hath no life abiding in him, yea manet in morte, he remains in death, 1 70h. iii. 14. And what is said of one Sinner, is true of all, for be not deceived, neither Fornicator, Adulterer, unclean person, or covetous, or any other the like, bath any inheritance in the kingdom of God and of Christ. As little therefore in justification which is the estate of life, and hath right to that inheritance; no marvail therefore, if St. James be bold to conclude in terms clean contrary, Te see then, that by works a man is justified, and not by faith only, James ii. 24. Indeed much stir hath been about the seeming differences between these Apostles: He said not amis, Meum & Tunm are the common Barrators of the world, and Faith and Works feem no less to have broken the peace in the The points have been beaten fo long, as some Church. think it time now they were beaten even out of all difcourse; But the truth is they are some of the noblest that our Faith doth yield, and unto the Christian Religion of all other most essential though most abused, as discovering the necessity of the Gospel and invalidity of the Law, with the main differences and union too of both Law and Gospel; And peradventure are not driven so home as they might be unless by very few, unto their just and right iffue even unto this day. If any thing lead

the way unto that, it must be the perfect reconciliation of these two, which by divers ways and distinctions hath been attempted on either fide, but not I suppose with so good fuccess as may fully fatisfy; for in this, I take it, Iliacos, intra muros peccatur & extra. To distinguish of the Law Ceremonial and Moral, as some do, supposing that St. Paul excludes the works of the Ceremonial Law, and St. Tames requires those only of the Moral, is to no purpose; for clear it is, as the Sun, that St. Paul excludes both, for he disputes against Jew and Gentile, but especially the works of the Moral Law, as that which is broken by all, and therefore cannot justify any. Neither will it be more available to diffinguish with others of works preceeding faith, works of Nature, and fuch as follow, and are effects of faith, works of Renovation and grace: for St. Paul utterly rejects from the ability of justifying, all works whatfoever, whether before faith or after it, because the Law being once broken, no after-observance can fo fatisfy for the breach, but that it will still condemn all those that shall stand at that Tribunal. The distinction then of works not prevailing, others fall to distinguish of justification, and indeed that is the right way, if it be rightly done: The Romanists according to the Council of Trent make it twofold, a first, and a second justification: From the first St. Paul removes works, and St. Tames they suppose, requires them only to the second: But they are frustrate in both distinction and application too; for fince their fecond Justification is but the increase and augmentation of that Righteoufness which is infused in the first, they cannot be two justifications, fince more or less will not afford a specifick difference, or numerical either: And were they two, yet the works which St. James requires, he requires for necessary unto the first justification as well as the fecond; for he doth instance in Rabab not justified before, by their own confession: And

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the works which St. Paul removes, he removes from the fecond justification as well as the first, as first or last never to be found in any. And therefore he makes his instance in Abraham, that was justified long before even that time of his instance. The distinction of justification in the obtaining, and of justification already obtained is much after the same manner, and is choked utterly with the felf fame answer. Others on the other fide diftinguish Justus factus, from Justus declaratus, of justification before God, and justification in the Eyes of men; St. James's words they refer unto this, and St. Paul's to the former, but most erroneously also; for nothing is plainer than that both of them speak of justification in the light of God, St. James as well as St Paul; for he plainly denies falvation unto faith, if not accompanied with works, with an interrogation, Can thy faith fave thee? and proves too, that it cannot, as being a dead faith, and the faith of Devils, and fuch fure can justify neither with God nor man, sooner indeed with men, than with God. That way therefore which is most general and hath been thought the best peradventure, because the subtlest, is to distinguish between the act of justifying, and the Subject or Person to be justified: St. James, as is supposed, requiring only the presence of works in the Subject, which St. Paul removes only from the Act, and is but thus, in other terms. Fides sola justificat, sed sides qua justificat, non est sola. This may have a promising look, but will not fatisfy neither, but is out too, and that on both fides, for St. Paul clearly removes the works he speaks of, from the Person to be justified, as well as from the act that doth justifie, non operanti to him that worketh not, but believeth on him, qui justificat impium, that justifieth the ungodly: And St. James requires the works he speaks of, no less than faith, unto the Act, as well as in the Subject. His words are express, ex operibus, by works a

man is justified, and not by faith only. Why, but how. then shall they be reconciled? furely no way so well, as by looking unto their different intentions, from whence it will appear, that St. Paul removes works, all works from being the things that do justifie; and St. James requires them only, as conditions and qualifications upon which we are justified: For the purpose of St. Paul, is by the breach of the Law, to demonstrate the necessity of the Gospel, that that only is the power of God unto Salvation; for fince all the world stands culpable before God, it follows of necessity, that either we must perish without remedy, or else be justified by a Gospel of mercy, which he well terms the justification of faith in meer opposition to works, all works, even faith it self, as the things which may be thought to justify. Now St. Fames intent is only to vindicate this wholfom and necessary Doctrine from the abuse of Heretical Spirits, whose evil words had at once corrupted both St. Pauls meaning and their own good manners, affirming, that fince works could not justifie, no works were necessary, and therefore it mattered little to observe the Law, it was enough only to believe the Gospel. Against these dissolute Epicures this Apostle, as St. Augustin observes, wholly directs his dispute, the purpose whereof is, not to place justification in the works of the Law (for in many things, faith he, we offend all, and if but in one, yet are we guilty of the whole) but only to shew, that unless the works of the Law, though formerly broken, do come at length to accompany our faith, we can never be justified by any grace of the Gospel. So then if we divide rightly according to these intents, we must distinguish of a twofold justification, by Innocence, and by Pardon; for it must be either by works, or by mercy, a legal justification or an Evangelical: And of two forts of works subservient unto these several justifications, and of two sorts of

ways:

ways by which they do justify, Works of Perfection and perpetual perfection, that inherently justifie, and formally in strictness of Law, but are excluded by St. Paul as no where found in any; and works of Renovation after the breach of the Law, required by St. James in every one, that expect the justification of the Gospel: Those works perfectly keep the Law, and never break it; These keep the Law fincerely, but after it is broken: They justifie therefore in themselves, and by their own worth; These not so, but because found in none but sinners, prepare only and qualifie for the justification of Christ: They justifie, these obtain justification: That strictly the justification of works, this properly the justification of faith, which is their fountain. And faith alone, alone without these may justifie, yea cannot justifie with them; for fuch works evacuate faith, as not needing it, which is St. Pauls doctrine. But faith alone without these cannot justifie, yea without them is not faith, not a true and a living faith, which is St. James his affertion. And in this Reconcilation doth appear the reconciliation and oppofition too of both Law and Gospel, Faith and works, how they conspire and meet, how they jar and refuse to For the justification of the Law evacuates Christ, who then died in vain, as St. Paul speaks. For there needs no Saviour where there is no fin; And the justification of Christ disanulls again that of the Law, as arguing it to be broken, yea and the condemnation of the Law too, notwithstanding the breach: So they contradict and dissolve one another; But what the Gospel excludes by remission of sins, it closeth withal again by the manner of remitting: Never pardoning offences, till they be first forsaken, and men return again to the obfervance of the Law; nor yet continuing that pardon longer, than they shall continue to observe it, saying unto none but the penitent; Thy fins are forgiven thee;

nor yet unto them without faying also, Sin no more lest a wor fe thing happen unto thee. So the terms stand thus; No condemnation from the Law though broken, whenfoever we return to observe it; and until we do observe it, no grace or mercy by the Gospel: and so they meet and are reconciled; For so far the Gospel doth establish the Law, yea and farther, for it not only requires, but gives grace, for the performance of that it doth require, even the observance of the Law. And this reconciliation St. Paul himself, the great urger of the opposition, every where doth acknowledge, for they are his own words, not the bearers but the doers of the law shall be justified. And that the law is done by faith is evident, for faith worketh by love, and love is the fulfilling of the law. So the Apostles are both met, St. James requires Faith and Works, St. Paul a working Faith, working by love, and that even all the Commandments of God, not so asto justifie in themfelves, but only to qualify for the justification of Christ. The Commandments therefore are no freewill offering at pleafure, no voluntary duty of gratitude only, but a duty necessary unto our justification here, and eternal wellfare, if any be necessary. For this is the whole duty of man. Why, but yet (for there is no end of wrangling, though this wrangle shall end all) though a duty now, and a necessary, yet since the Gospel affords a Mediator, were it never so due, the debt we hope may be paid by another, that is our Surety, and that furety is Christ, who hath exactly kept the Law, and is made unto us Wifdom, Justice, Sanctification and Redemption, so saith the Apostle. But no surety in this kind. That which is the duty of Man, is every Mans own duty, and must be performed in his own Perfon. True indeed it is, Christ our Lord fulfilled the Law exactly, but that we may break it in our felves, and yet at the same time fulfil it in him that is our Mediator, this I take it, is not fo true. The

Rom. 8.

The Apostle saith indeed, that he accounted all things Phil. 3. 8. loss and dung too, that he might be found in Christ. not having his own righteousness, which is of the Law, but the righteousness which is of God by faith. Yea farther, that God made him to be fin for m, that knew no fin, that we might be made the righteou fne fs of God in him; but yet this righteousness of God is not to be taken for Gods own righteousness, but only as he said in the former place, for the righteon fue fs which is of God by Faith; which righteousness includes both justification, which is imputative, and fanctification, which is inherent; but yet neither in St. Paul's sence, is our own, because not of the Law, but of grace and mercy by the faith of Christ. Be it then, that Christ is made unto us Juffice and Sanctification both, yea Wisdom and Redemption also, yet not all after one and the same manner: Wisdom he is made, because he hath revealed his Fathers will: Redemption, because he hath appointed a day to vindicate his Children out of the hands of corruption into liberty, which is glorious: Justice, because he hath offered up himself a Sacrifice for fin; but Sanctification, because he hath given us his Spirit. Christ therefore unto us, is all these, but yet not all these by imputation, for then his Wisdom should be imputed too; yea and even the redemption of our bodies from the grave imputative alfo. Indeed we can dream willingly of nothing but imputation. All feems nothing worth unless Christ did so do all for us, as we may not have any thing to do for our felves. I doubt we may come in time to conceive, that he did believe and repent for us too, for these are his Commandments, and so believe only this, that neither Faith nor Repentance are in our persons necessary. For if Christ as a surety hath absolutely undertaken any thing for us, we like the scape-Goat must go free up-

on his performance; The same debt may not with justice be required of the surety and principal too; if so. then do what we lift, all things are done to our hands already; O this were to be a gracious Saviour to purpose, if we might take our pleasure, ryot in Intempe. rance and Luxury, and withal have his Abstinence and Moderation imputed to us, be beheld of God at the time. as no less Temperate and Chaste than Christ himself; Were it not glad tidings, a Gospel indeed, that we might be Feafting, Caroufing, Swearing, Drinking, and yet under the eye of God at the same instant, asif we were Watching, Fasting, Praying, Weeping even with Christ himself in the Garden? As though God beheld Men through Christ, as Men do other things, by a perspective, which representeth them to the Eye not in their own colours, but in the colour of the glass they pass through. No, God is not deceived with shadows, neither doth Christ cast any fuch: He takes not good for evil, nor yet evil, no not for Christs sake, ever for good: And let not us be deceived with vain shews neither; The truth is, it is well, that upon our Repentance we are justified by imputation, we shall be too putative, if we conceipt an imputed sanctification too: for two such imputations will not well agree together; one of them will be needless ever or impossible for justification, that is, remission of sins is it self sufficient without imputation of farther fanctity, because as St. Austin hath it, Omnia ut facta deputantur, quando quod factum non est ignoscitur; And pertect sanctification imputed on the other fide, will leave no room for remission or imputative justification: so Christs death might have been spared, since we should then be saved by his life; for what use may there be of his blood for Remission, so long as beheld in his righteousness, that never finned? If no finner, he needs no pardon; if he need a pardon,

pardon, he must of necessity be beheld as a sinner, and therefore Remission of sins and perfect Righteousness are opposite forms that cannot at the same time possibly be imputed unto the same person, for they expel and shut out one another. Let it suffice then, that our blessed Lord vouchsafed to shed his blood for our sins, let us not therefore suppose that we are not bound to forsake them our felves; that were to shed his blood afresh and crucifie him again, as the Apostle speaks. But as he did that for us, which if we neglect it not, will prove our justification; so we through his affistance must do this for our selves. otherwise we shall want our sanctification, and wanting it, want the other also: That indeed is the meer act of God, but on those that are qualified for it: This proceeds from God and his grace, but is the true duty of man, and which gives him his qualification, and in man therefore it must inhere; for the righteousness of justification is perfect, but not inherent, but the righteousness of fanctification now inherent but not perfect, hereafter in that glory, whither it leads us, it will be both perfect and inherent, yea inherent, perfect and perpetual also. Rightly therefore to conclude all this righteousness of the Commandments, the duty of man still, and since Faith is included in it, as being now commanded, as rightly the whole duty of man: That duty which doth accomplish his election; for if any man purge himself from these things, he shall be a vessel unto honour; fulfils the end of his Creation, created unto good works, that we might walk therein; makes effectual the Divine Vocation, for we are called unto holines; is it self our sandification, for the Commandment is holy and just and good; procures our justification, they wrought righteousness and gained the promises; and lastly leads into Glory, for they that have their fruit in holiness, have their

their end, everlasting life. That fruit here, this bleffed end hereafter, the God of Glory grant unto us all in his Kingdom, even for Jesus Christ his fake the righteous. To whom with the Father and the holy Spirit, &c.

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SERMON

OF

CHRIST'S

Coming to JUDGMENT.

SERMON III.

Upon MATT. xvi. 27.

For the Son of Man shall come in the glory of his Father with his Angels: And then he shall reward every man according to his works.

Left untouched in my former Text the second reafon wherewith Solomon ends his Book, and confirms his Conclusion of, Fear God and keep his
Commendments, which is this, For God shall bring every work into judgment with every secret thing, whether is be good or whether it be evil. And now for variety sake I have chosen to prosecute the same subject,
not in Solomons words, but in our Saviour's; for these

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are infer'd unto the same end, and much too after the fame manner.

In the verses precedent, What shall it profit a man (Gith Christ) to gain the whole world and tofe his own fauls or what shall a mangive in exchange for his fout? As if he had faid. Gain any man what he lift or what he can, be it never so much (for the world indeed runs all after gain and never enough yet if by this means he come at last to lose his own Soul, there is no profit in it. will still be a loser by his gain. On the other side, lose in this life what loever he hath, or may lofe, Pleasures, Profits, Honours or any thing elfe, even Life it felf, yet if in the loss of all other things, he may preserve and gain his own Soul, he will be a winner even in his longs. To keep his Soul, he can part with nothing that is too dear; or if he would part with his Soul, he can receive nothing that is dear enough: for what can either way be of sufficient value to make a just exchange for the Soul? But yet so it is, small things are given in exchange for great, and according to the momentany works and behaviour of men here, fo shall their Souls be gained or lost eternally hereafter. For the son of man, &c.

The words deliver up themselves unto us in these parti-

I. The person, filius hominis, that here is his appellation, The Son of man.

2. The appearance of this Person once more unto the world oven the week, be shall come. 201010111

-1103. The form or manner of his coming, in gloria latris, in the glory of his Father.

The end or purpole of his coming, for retribution, - Out une reddet, then hall be reward. I othe Arom good

av go The impartiality of it, without respect of any mans perion, reader universur; be find reward every man. of ordinal laftly, the just new of his neward, in due pro-

portion

portion to his desert, He shall reward every man, se-

cundum opera sua, according to his works.

The points he in the same order, as the words do in the Text, and therefore I shall handle them without any material transposition, beginning first with the Person, that here speaks this of himself, and his appellation, filtus biminis, The sam of man.

he that was both God and Man, may stile himself as he please by either; but yet our blessed Lord (whether to intimate his love unto our whole kind, or to instruct us in the imitation of his humility) usually makes choice of the meanest of his Titles, and though the Son of God, yet seldom or never speaks of himself, but in the Stile

and Title Filit hominis, of the Son of Man.

But yet as he affumes it, it is no vulgar or common stile neither: for he affumes it with a difference and distincti. on from all other the Sons of men whatfoever : for it is o wos π8 ανθρώπε, The or That fon of Man; the fon of Man after fuch a special and eminent manner, as wilk make it a peculiar title, an Attribute proper only unto himself and applyable unto no other. As for our selves, we are all Filii hominum, Sons of Men indeed, in the plural, he only in the fingular, and therefore he only singularly, Filins hominis, the Son of man. Homo hath both genders, and here in the right sence it is only feminine, and Filius bominis, no more than femen Mulierich the Son of man, than the feed of the Woman the Son of the the-man; for Son of man but in this regard he was not, as being that mighty stone in Daniel, cut out of the mountain without hands, and flos campi, the flower not of the Garden but of the field, growing up with out fetting: for he, who as the Son of God, had a Father, but no Mother; as the Son of man, had a Mother, but without any Father, and therefore by the Mothers fide only Filing hominis, the Son of Man. There was indeed!

indeed a woman once, that was flia howinis; Eve taken out of Adam, without the help of woman; as Christ our Lord filius hominis, taken out of woman without the affidance of man. And as Eve the daughter of man. was both daughter and wife unto her own Father: So Christ the Son of Man, was both fon and husband unto his own mother: And being Son unto that Mother, in Her he was the Son of her Ancestors, of David and Abraham and others, but not otherwise; for no descendant from them, or any other was ever or might be his natural and immediate Father. Of necessity, therefore, the Son of Man can be no more, than the Son of the bleffed Virgin. that is the fon of a woman: And however in relation unto God, Christ though both God and man, may not have two fon-ships, the one as man the other as God, as God, the natural, and as man, the adopted, because the Relation of a Son adheres not to the Nature, but to the Person, and so having but one Person cannot have two filiations: yet nothing doth hinder but that in reference unto some other, this whole Person, though the Son of God, may rightly be termed the Son of Man alfo. For when the Son of God vouchfafed not to abhor the Virgins womb. he then received a new Relation and being brought forth into the world, though otherwise the Son of God he now became really the fon of a woman, and the that brought him forth as truly Deipara, the very Mother of God. In regard whereof St. Peter being demanded by our Saviour, who do men far, that I the som of man, am, Answers, Tu es filine dei viventie, Thou the Son of men art the Son of the ever-living God; Two Son thips and but one Person, but in regard of two several relations, and that unto two feveral Persons: The prime Article This of our Faith and foundation of that Church against which the gates of Hell shall never prevail. The Son of God then, and the Son of Man too: The Son of Man

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he was here, before he went hence, and as the Son of Man he shall return again. For so it follows in the second place, Films the min is venturus est, The Son of Manshall come.

And come indeed he shall, nothing more sure; but the when, the Time of his Coming, than that nothing more uncertain. And therefore without all limitation is doubtfully delivered here, and indefinitely, only with a

menturus eft, He shall come, and no more.

Our Saviour would have all men stand upon their guard, be vigilant and watchful for that hour, have their Loyns ever girt and their Oyle always ready in their Lamps; for that cry at midnight may come at unawares, and for this reason he would have men aware of it. That it cannot be long hence indeed, he hath given fufficient warning, thewn it clear unto all. For a thousand years it is and fix hundred fince it was faid. These are the talt times, yea Horn novillima, the last hour, and Judex are foribus, the Tudge is at the doors; and that Tudge him-Celf in the last of the Revelation, Ecce venio cito, bebold I come quickly, and my reward is with me: but how much time this Quickly hath in it, how near or far off it may be, this he hath not shown unto any, yea hath refinled to thew unto his own, though defired by his own Apostles: But keeps it as a secret, reserved unto himself, and tobe referved for ever in his own bofom: The Angels in Heaven understand it not, yea the Son of man himself, that is to come as the Son of man only, that is in his humane nature, he doth not, he cannot discover the time of: his coming. How vain then are the endeavours and enquiries of all other impotent and ignorant men? And yet mans bufy head must needs be working; nothing can retrain his curiolity from prying at least; and though he cannot pollibly affirm any thing for certain, yet he will! be bold to deliver his conjecture. And conjectures indeed there have been many, but all no less temerarious than vain.

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wain. The Astrologian, and the Philosopher will needs have it fall out just in the fatal period of the great Platonick year; when all the Sphears and Stars fixt and wandering shall return again unto their first points and positions, wherewith they were originally aspected: But a Platonick year (were any fuch possible) would sooner be fpent, I suppose, than these wise men agree among themfelves, when and what time this great Revolution will be finished: This attempt therefore as rash and vain, so ridiculous also. The Modern Jews and Talmudists seem to go upon better grounds, and with them some of the Fathers, as Lactantine and others, these all resolve the former for certain, the latter in a strong opinion upon fix thousand years for the worlds continuance, two thousand under the Law of Nature, two thousand under that of Moses, and two thousand under the Gospel of Grace: And that these once expired, the son of man then comes without fail in the glory of the Father. And the truth is, they have some shews of reason and pretty congruities to countenance their divinations: Some of the Rabbies by their Cabal learning have found this out even in the first verse of Genesis, where Alpha, the first of the Hebrew Alphabet, and the Numerical letter that denotes the number of thousand, is just (as they observe) fix times written: That so the worlds Age and dissolution might be mysteriously read in the very front and forehead of the worlds Creation: which in the Creation it felf, and the manner of it, is, they suppose, much more legible, as farther typed out, and more fully discovered. For in fix days, it pleased God to create the Heaven and the Earth and all that is therein, and on the seventh day he rested: And to shew that this concerned mans continuance of Travel in this world. God afterwards commanded him also fix days to labour, and to obferve the feventh for a Sabbath, the figure of Eternal reft in the Heavens: now mille anni coram Deo, sicut dies una,

una, A thousand years with the Lord are but as one day, one day therefore in signification here, as a thousand years; And the felf fame, they would have yet farther infinuated in the first Patriots and Progenitors of this new-born world, Generis humani satores, the first storers of the Earth with Mankind: fix succeded one another in order, and then died: Adam, Seth, Enos. Cainan, Mahalaleel, and Jared; but Enoch the seventh from Adam was translated, taken up to walk with God. as the type and figure of all his Children. To thefe. others add divers other sutable instances. That the Ark Gen. viii. of Noah, the Type of the Militant Church, floated fix 4. Months on the Waters, and that in the seventh it rested on the mountain. That Moses fix days was in the Cloud, Exod. and in the feventh was called unto the presence of the xxiv. 16. Lord. That Jerico, the figure of this world, as being Josh. vi. opposed unto Jerusalem, the type of that to come, be- 16. ing fix days compassed by the command of God, in the feventh fell utterly, and ruined, which happened too, just as the Israelites were going off the Wilderness to possess their promised Land. Some more yet there are to this purpole, but of another strain, and fetcht something farther. There be, that fish for it out of the fixscore years given to the old world for amendment, before the coming of the Flood, which though in that regard literally meant, yet in a mystery these, say they, do defign as many great years, or years Mosaical, and Jubilar, every one whereof contained fifty of the common and ordinary, and then fifty drawn on fix-score, every score producing a thousand, the product that results from the whole mult needs be just fix thousand years, the general space they conceive for the repentance of the whole world, before the coming of the second deluge, diluvium ignie, that deluge of Fire. The same these Men collect likewise from the life of Moses, who lived precisely a

hundred and twenty years, forty years in the Court of Pharach, which answers, as they would have it, unto two thoufand years under Nature; forty years in the Defart with Fethro, keeping Sheep on the backfide of Horeb, which responds unto two thousand under the Law given in that Mountain; and forty years in the wilderness governing the people of God, and leading them on unto their Land of reft, which defign the other two thousand under the conduct and Kingdom of Christ our Lord, who, when these shall be once elapsed and spent, will come again and deliver up the Kingdom unto his Father. So some; But Lattenting and others otherwife, That he shall come indeed at the end of fix thousand years, but the end for all that is not yet: For he thall spend, they suppose, a thousand years in a kingdom of Righteoufness upon Earth, as a spiritual Sabbath from fin, which first kept, they shall then pass into that great and eternal Sabbath of Glory even for ever.

These may be pretty Speculations (to say no worse of them) but they cannot conclude any thing: They are litthe better than what that learned man tearms them, Commenta, quibus malignus ille humana detinet ingenia: fomething indeed they have of wit, much of curiofity, but of certainty nothing at all. For suppose the conjecture true, were fix thousand years as they would have it, the full period of the Worlds age, yet what could certainly be discovered from thence, when the different Calculators themselves are at a fault, or rather an unrecoverable loss concerning the just age of the world, and how much of it is spent already? But what need such computations? Excellently St. Austin. Omnium de bac ne calculantime digitos o quiescere jubet, qui ait, non of we Bruns no feere, &c. He raps all Accountants on the fingers and commands them to cease, who says, it is not for you to know the times and the feafans, which the Father hath put in his own power. What the Son of God with

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with fuch a check refused to reveal, why should any other the sons of men dare presume to search, or think to discover? But such are the cross, and preposterous ways of perverse Mortals, ever attempting to know, where they are enjoyned to be ignorant; and there for the most affecting ignorance, where God most requires their know-

ledge.

Otherwise we might find other computations, much fitter to be busyed in; forbear counting of the Times, and think rather upon that, Redde rationem Vilicationis, how we may make up our own Accounts against that day, which when all calculations are ended, will notwithstanding steal upon the world undescryed, like a Thief, faith our Saviour, in the night, when men leaft dream of it, overtake even these busie Calculators, as the Enemy did Archimedes drawing his Circles for prevention, in the dust, and not suffer him to finish his diagrams, nor These peradventure their Computations: For as it was in the days of Noah, men eat and drank and married fecurely until the Flood came and carried all away: So faith he himself, will it be at the coming of the Son of man, who will come as a sweeping deluge indeed, year much more unresistable, For he shall come in power, and Majesty, and great glory, even in gloria Patris. Our third Point.

The son of man shall come in the glory of his Father. For though the time of his coming be concealed, yet not so the manner of it, That indeed is plainly exprest, and revealed unto all; but in such and so high terms, as mortal man can no way worthily speak of; no nor rightly in any degree conceive in his thoughts, until he shall come to see and behold it with his Eyes. Then indeed and then only he shall know what it is to come in gloria Patris, in the glory of the Father.

He came once already in the days of his humiliation,

and then he came Filius bominis, the Son of Man, emptying himself of his Divine Honour, and vailing it up in the cloud of our mortality, when he was content to fuffer himself to be contemned, scorn'd and derided, reviled. fpit upon and buffeted, scourged with whips, and crowned, with thorns, until he became a worm, and no Man. having neither form nor beauty why we should defire him, and last of all crucified on a Tree: But now the scene comes to be altered, the face of things utterly changed: That was dies hominis, Mans day indeed, and the hour of the powers of darkness: They did then what they lift, and he was pleased to suffer whatsoever they list to do. Now comes dies Domini, and the Lord shall have his day too : He will now be active, and men another while must be content to suffer every one according to his defervings. This poor despised filius hominis, this worm, without form or beauty to be defired, will now appear in the strength of his Glory, as the Sun breaking out of a Cloud, or the Lightning out of the East, striking all eyes even with astonishment at his beauty and brightness, yea and make all faces, all faces of the wicked gather blackness too to behold it: For as every hand hath wounded him, so every eye shall see him whom they have pierced, but not every eye endure the fight of fuch overawing and dreadful Majesty, as shall draw them to embrace Rocks, and cry unto deaf Mountains to cover them from the presence of the Lamb and him that fitteth on the Throne, for he now comes in gloria Patris.

But why in the Glory of the Father? Indeed at his first appearance it was, Ecce Rex tuns venit mitis; Be-bold thy King cometh unto thee meek, sitting on an Ass and the spal of an Ass. Now it is, Ecce Judex tuns venit terribilis; Behold thy Judge cometh with terrour sying upon the wings of the wind, and riding upon Cherubins.

Cherubins, as the Pfalmist speaks, yea many Cherubins and Seraphins, millions and myriads of holy Angels attending on his Glorious Majesty, when the whole Earth and Heavens too shall be filled with the Majesty of his Glory; Because he endured the Cross and despised the shame, valued not his life, but humbled and bowed down his Soul even unto death, therefore God now exalts him, fets him on high, yea gives him a name above all names, whereat the knees, that now are fo stiff, shall then, will they nill they, bow and bend, and the tongue of every one confess, landando, as he speaks vel ululando, that Jesus is the Lord, to the Glory of the Father; for he now comes in gloria Patris, in the Fathers Glory. He comes at this time for Judgment, and that originally belongs unto the Father; Vengeance is mine, I will recompence, faith the Lord. But yet the Father judgeth no man, faith Christ, but hath referred all judgment to the Son, even filio hominis, to this Son of man, to whom as man he hath given all power both in Heaven and Earth: The son indeed himself even as the son of God, is a Receiver from the Father, even of the Glory which he hath; for glory he receives from him, from whom he receives his Effence the fountain of glory, as having his very being not of himself but of the Father, Fons Deitatis, the fountain that communicates the Deity immediately to the other persons, solely unto the Son, who is therefore Deus de Deo, God of God and light of light. Yet having received it from eternity, it is his own, even his Fathers both essence and glory, and so though God of God and light of light, yet because the same both God and light, he is in Majesty equal, in Glory coeternal : equal without robbery, faith the Apostle, and though not without reception, yet without any duty of gratitude for the receipt, as receiving it, not by a free and voluntary, but by a generation no less natural and simply neceffary

ceffary than absolutely eternal. For which reasons he is elsewhere said to come, not in gloria Patris, but in gloria fua, even in his own glory: when the Son of Man shall come on the does auts in his own glory, as he doth here, μετά των άγγελων αυτέ with his own Angels. In the glory of the Father and with his Angels. Angels fure they are whom they are commanded to adore and worthip. Worthip him all ye Angels of his. All of them must worship, and all attend on him now, even the whole Quire and Court of Heaven, not an Angel left behind, for he shall come with all the Angels. No marvel if Daniel faid, thou fand thou fands fall minister unto him, and ten thousand times ten thousand shall stand before him in that day: what a presence of state indeed will this be, how full and every way Majestick ! But yet these are not only for State and Majesty, at this time. but for ministration also. Thousand thousands shall minister unto him, for the time is now come when that of the Apostle, out of David, is to be fulfilled, He shall make his ministers a staming fire, at least to minister to those flames that shall never be quenched; for the great Harvest of the world is now come, and their imployment in it, is fet down before-hand. The Angels must be the Reapers. These are they that must separate the Sheep from the Goats, sever the Tares from the Wheat. may be too forward in plucking them up now, indanger the good Corn, twere best let this alone for them whose proper office it is, and will do it exactly, gather the Tares in fasciculos into bundles, as the Text hath it, bind them up too, and cast them into everlasting fires. Bind them in bundles indeed, to tell us that finners in the same kind shall be fure to participate in the same punishment. The profest and merciles Mamonist with all his brokers and bribing ministers that affist his incestuous money to engender on it felf, in one bundle bound up now, and pre-

fently

Matt. 25.

Heb. I.

fently burning in bands of their own parchments. The tatter'd young Prodigal whom they undo, with his Tap-sters and Drawers, and the whole knot of Roarers and Ranters about him, taken all as in a net, and bound up in another bundle. The Adulterer and his Mistris the Adulterers with the Chamber Attendant, and all other the fordid Factors, that truck and traffick between them, truss tup on an instant in a third sardle, and as nasty as any of the other. All indeed and many more the like sit Faggots and Fuel for those devouring, but not consuming slames. Their time is come, and thither they must, to receive the just recompence of their ways, for that is the end of Christs coming, who now comes for general Retribution and due reward unto all. Et tunc reddet

unicuia; &c. And then shall he reward, &c.

The Then here, was omitted in the division, but may not be so in our discourse; for there seems to be an Emphasis, a strong Accent on it, on this particle of time ngi Tote, and then he shall render unto every man according to his works. And fure it is something well yet, a comfortable hearing to those, that have clear bosoms, that yet there is a Then in store, a time that will come at last, when every one shall receive a reward according to his works. Here on earth (the Babel of confusion) where all things are mixed and blended together, no mans works can well be discerned or judged of by the reward he receiveth. The reward of the righteons fometimes bappens to the wicked, faith Solomon, and the reward of the wicked is sometimes given to the righteom. No man can know either good or evil by all that is before him. Some rare examples indeed there now and then fall out, when evil men are filled with their own devices, and made to eat the fruits of their own planting. As I have done, faith Adonibezeck unto others, fo God bath requited me; and so he requites many more, hangs them

up sometimes like Haman on their own Gallows, or buries them in the pit which themselves have digged. This God fometimes doth, that we may know his providence fleepeth not even for the present. Yet this he doth but feldom, faith St. Augustine, that we may consider there is a day of judgement to come, and the nearer that day approacheth, the more rare and feldom are exhibited fuch remarkable examples. The indignation of the Almighty, that was wont in former Ages to follow notorious wickedness at the heels with as notable and exemplary revenge; now in these latter times, the day of final accounts draws nigh on feems to flacken the pace and come leisurely after at a distance, God inhibiting as it were the inferiour Courts of his Justice upon earth against the approach of the great day of his general visitation in the Clouds. In the mean time, because it is mans day, this, he permits men for the most part unto themselves, steers the line of his providence, fuffers them to run on at pleafure in their own courses, and men thus permitted to themselves are oftentimes sure but ill Judges and worse rewarders of their brethren. For the malevolent and malignant world prone to calumniate the noblest actions. doth usually reward men not according to their works. but its own malignancy. It is not judgment but fancy and faction, that now adays gives a futable censure on all mens ways and actions. But it is little material, for benefacere & male audire Regium eft. That of the Poet is most true, and will be ever, virtutem pre sentem odimus. envy never fails to attend on present vertue, writ enim fulgore suo, and the more eminent it is, the more it provokes unto envy; but yet that which follows is true alfo, sublatam ex oculis quarimus invidi, future times when it is gone, will do it right and reward it with honour: But however, if they do not, yet it is but fit, that virtue should be put to the true Test, and give proof of her

her finderity. Every man can eafily purfue those attempts that are seconded with vulgar applause: but to go on with courage, though met in the face, and followed at the heels with storms of reproaches and unfavory calumniations; in this case non se subducere nimbo, not to decline those showers, run to every bush for shelter, but to bear up manfully notwithstanding into the very eve of the wind and weather, Hoc demum est pietas, boc quoq; fortis amor, this is virtue indeed, true and approved love unto God and goodness, removed utterly from the danger of those by-respects of Pride and vain-glory. the cruel Widwifes of Egypt, appointed by the infernal Pharaeb to stiffe and smother the Children of the Israelites in the very day of their birth. No matter therefore how it goes here with men, that judge fecundum faciem, according to appearance, as St. John speaks, or rather fometimes without any appearance at all on That which is the fray and folid comfort of every man, is within him, in his own bosome, where he is assured his work is with his God, that judgeth righteous judgment, and will have his time at last to make all things manifest, and reveal the fecrets of all bearts; when withoutered righteoutness thall break torth as the light, and just dealing as the noon day. For as solomon rightly, he that ponders Provexive the heart, doth consider it, and be that keepenb thy Soul, 12. dotb know it giand he it is that thall reward every man according to his works, of the meantime that of the Apolitiq is leasonable matient es effate frater acigo invadventum domini, he go putient dutil the coming of the Lord; for when he doth come, then every mans works shall appear, and then indeed he will reward every man according to his works. But what his not the reward given until the coming of the Lord ? A reward fure there is even in the present life, but it lies fecret in the Conscience; a greater reward unto the sepa-

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rated Soul after death; wet the falness of reward I conceive (though I:contend with ho man) not until the tlav of referrection. In the mean time the departed Soul lives it doth not die to be raifed again, like the body, as the Socinian would haveit; not yet fleep out the time in a Trance as others affiche ; but this is certain, the signite of thorighteeninger in the band of God loudithethe Wife man a yea more, they are thus far bleffed that did to the Lord, for they reft from their labours, to faith the Spirit a pay farther yet, they are in refedente, ind joyful obfinition with Arlabato, To thich the Pacable of Dat security yea min Paradic of deligito for faith Christunes the rood Thief whom the Codio MAnd therefore where ever they are, be the place what or where it will about have bosom or Paradise, or under the Alear, there they are undoubtedly where the glory of Chiefe hines unto then and on them with full salturance of the like glory Biersly to the rewealed; and where with themselves finall be indestilibly invested. In the presentation and contentplation whereof, minubili quadam voluptate afficient up threatelant en Tilleir affections faith Gregor P Naziun serie jevon cholo with marvellous delight; which can be no desettan a Paradise resipleasure mote them Buerves thet they now are already in that happy place, or in the actual function of that full happiness and glory, which thall beneafter give them the fulness of their reward, this the Striptures doingt freed to Iteach onor the Earliere to affirm; byte great confer of both may be warter found to the contrary. Of those that departed this life before the coming of Christ our Lord in the flesh for his going away again, and aftending into the highest Heavens aried in w familia me function with which propulle ca, as the As Heb.ix. 8. police freeles unto the Mebrens, that of the land Apolic may not be denied, All these died and received not the promises, but beheld them a far off And that very be holding rated

holding was their refreshing it seems, in that place of rest where they lay after death, at it were at anchor, in a calm and quiet Harbour, free from those winds and tempelts wherewith they were beaten, whilst they stood off at Sea, in the painful Navigation of this life, for so the word not in the Greek, and finus in the Latine may import, and fo Theophylat doth expound Abrahams Bay, as well as Abrahams Bosome: But yet though at rest, they as yet, saith he, received not the promises, and he gives his reason for it too, God having provided Some better thing for us, that they without no should Heb. wi not be made perfect. Which reason too will serve for all others that died fince the Afcention of our Saviour. For as it was not convenient they should be made perfect without us, so neither that we our selves should be made perfect without the rest of our brethren; If any were for who fooner than the Souls of those Saints and Martyrs that refused not even death for Christ and his Gospel? And yet even these are arrayed tonly in white Robes, as Candidati, and ready dreft in their wedding apparrel for the marriage of the Lamb, but are willed withal to rest a while, until their fellow fernants and the Rev.vi. 10. rest of their brethren to be flain dikewife should be fulfilled also. That so all might be perfected together, and by three degrees according to the three estates, of life, death and judgment, draw on unto the fulness of that perfection, as having a good hope in life, infallible affurance in death, and plenary polletion at the refurrection. In life here we walk by Faith, we fee not God: In the estate after death we see him, but afar off, as the Apostle speaks; but at the Resurrection face to face. Here in this world we lie as cripples in solomons Porch, but cured by the name of Jesus, death carrieth us into the body of the Temple where we are leaping for joy, exulting and praifing God; but the day of Christ will draw

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the Veil, lead us into the Holy of Holies, where Godhim-felf dwells between the Chernbins. Laftly, now upon earth we are Militant, sugnatures, wrestless and warriours, in death we are declared Victours and Conquerors: But in the refurection, triumphant, and crowned even with that Crown of Righteonsuess, which the Lond, the just fudge will give, saith St. Paul, in die illo, in that day: laid up indeed before, as he there speaks, but not before that day; it seems, to be given, but then it shall, for

then be fall reward, con it in nolar sid saving of

The like on the other fide, may well be conceived of the wicked; their Sould as foon as departed enter into forrows and torments of the worm that shall never die Begins prefently to feed upon them, but drench'd, it feems, as yet they are not in that lake of fire, which shall never be quenched, and will be the fulness of their reward. The Devils themselvestard not yet there, and therefore are bold to faylunto our Saviour, Art thou come to tors ment we; aute tempar, before aur time ? A fet time fure there is appointed for that; In the interim, as the Crown is referved for the Righteous, so these and all their Adherents, are referred littleems, unto that day, which shall give them the full accomplishment of their fortows: So St. Jude. Referved in chains under darkness unto the judgment of the great day. This they all know and cannot without horrour think of it; They believe therefore, faith St. James, and trombles And to likewife all other the Spirits lewed and diabolical people, they understand their final and fearful doom already, on which their condemning thoughts do perpetually feed not without infinite regret, indignation and fury, and fo though locally feated in Hell, yet, as yet fealding there, and burning only in the flames that arise from their own bosoms. But when that great day shall once come, and the Son of Man appear in his glory, then shall that old Dragon, the deceiver,

Verse 6.

Jam. iii.

ceiver, with all those apostate people whom he hath deceived, and are not written in the Book of the Lamb, Rev. xx. be thrown into that Lake burning with fire and brimfone. Yea death and Hell too, shall be cast into that Lake; Hell, to shew that all they, who are now there in custody, shall then be thrown into that Lake, as into the Center, tower-ward and Dungeon of that fearful Prison: And death too, to signify their immortality there in a perpetual dying life, and everlasting living death, even for ever and ever. And death and Hell were cast into that Rev. xx. Lake of fire. For now the time of sull Retribution is 14. come, this is the great day of reward, and there is no other. To that then let us pass with my Text, from the time, to the reward it self. Then he shall reward,

This word of Reward feems to stick in the Jaws of many men, at least to come forth sumbling between their Teeth, as if they did not very well like it. But whether they like it or no, so the Scriptures often speak, and accordingly we must be content to receive them. The truth is, there are extreams in this point as in most others, lyable unto dispute and controvers; and Verity, like Virtue, lies in the golden mean between both. For some are wholly and totally all for reward, and no Grace unless it be a stock of Grace, whereby they may condignly merit the reward.

Others again can away with no Reward at all, but will have all of meer Grace: when the truth confifts in a mixture compounded of both, neither totally grace, nor meerly reward, but merces gratiosa, a gracious Reward: And that not only in regard of the Grace first given, but of the work too it self, that is to be rewarded.

The former take Heaven to be as fully merited by the works of the Righteous, as Hell is deserved by the sins of the wicked.

The latter suppose Heaven to be meerly a free gift, and in the consequences of their Positions, make Hell as

free a Collation, as the Kingdom of Heaven.

Both feem to be equally out, and not much unequally to share both truth and errour between them. For thus much I conceive is clear and certain, and ought to be acknowledged by either: That the first Graces of God either confer'd in time upon Earth, or prepared eternally by him, who dwelleth in the Heavens; are a free collation, and absolute without any thing of reward: otherwise Grace were not grace, as the Apostle speaks. Secondly, The last punishments in Hell, a meer reward in justice, without any thing of free and undeserved collation; otherwise Punishment were not punishment. But the Kingdom of Heaven, and the joyes of that place come to us after a mixed manner, though originally and principally yet not altogether by grace, neither yet altogether by merit; not as a gift only, nor yet wholly as a reward: but is so a reward, as it is still a gift; so a gift, as it is still a reward: A reward, because promised unto works; a gift, because that promise was of grace, and these works no way deserve the reward: And therefore the Scriptures apply themselves unto both: terming it sometimes an Inheritance by Adoption: sometimes a Crown of Righteoulnels: sometimes a gift of Grace: sometimes a Reward of our Works. But that we mistake not, we are most commonly careful, not to mention the one respect, without some intimation of the other; In that very place where the Apostle affirms it a Crown of Righteousness, yet that we may receive it as a Crown, rather given than deserved, it follows immediately, which the Lord the righteons Judge shall give me in that day. On the other fide in those places where it is called an Inheritance, as it is in many, yet in all we shall find it to be an Inheritance of the Saints, and never conferred but on obedient Children.

2 Tim.

Childeren. My sheep, faith our Saviour, hear my voice, and follow me whereforeer I go, & do iftis viram eternam, and I give them eternal life. There it is a gift, but yet to his sheep, that hear and follow him, donum datum, non persona sed vita, a gift given, not to the persons of men bur to their lives, and that is no other

than a reward, as St. Ferom rightly.

in the w. of St. Malthew, it is a reward, merces beftra, jour reward is great in the Kingdom of Heaven, yet it is merces coprofe, a great and plenteous reward, magna wimis, as God faid unto Abraham, Fam thy exceeding great reward, areward with excess, far exceeding indeed all the works and paffions too of men that are to be rewarded. So true is that rule of the Rabbins concerning the holy Scriptures, In omni loco, in quo invenis objectinow pro heretico, ibi quod; invenis medicamentum in latere spure Nova place that feems to favour an herefy. but hath an Antidote or Medicine hanging at the fide of it. But on the other fide most true it is, Hell and eternal death are the wages and meer wages of wickedness. That of the Prophet Vita & mors a domino, life and deathd are both of the Lord, is right, but yet must be rightly understood a not both of him after one and the fame manners but with St. Autims difference, Vita fetlicet à Donante, mors à Vindicante, which we may render in the words of the Apostle, Life is the gift of God, but death the wages of sime To thew therefore that death is be to attributed not so properly to the Inflictour, as to the deserver, the Wileman is bold to say De will war. tem non feett, God hath not made death, but men by the errours of their life have fought it out and drawn it down woon their own heads?

Set not any man therefore conceive the evil works of wicked men, as effects of a foredoomed destruction, but destruction rather wherever it lights, to follow both in

design and execution as a just meede and recompense of evil doings: for the merciful Lord, that preserver of Souls, as the same Author hath it, cannot possibly hate any man, as Davids enemies did him gratis, without any cause, but is ever, as the Scriptures teach, and the Fathers proverbially affirm, Primus in amore & ultimus in odio, first in love, and last in hatred: And they that will needs think otherwise, if they be not reckoned among the haters of God, sure I am they will be found lyars at the last; for the Lord is a just God, and so is his reward, that will look precisely on the work without respect unto any mans person be he what he will, or may be, for so it sollows in the next place, reddet uni-

cuique, be shall reward every man, &c.

Great diversity there is among the Sons of men, but the summons of this day is universal and will reach unto them all: Be they rich or poor, noble or ignoble; none fo mean, as to escape unregarded, none so mighty as to decline the Tribunal: we must all appear, saith the Apostle : we and we all, no remedy, we all must make our appearance before the judgment-feat of Christ. And however here upon earth, there doth indeed belong great respect and reverence unto the persons and dignities of great and honourable men, yet these things are all now passed away, and Christ the great Judge in this terrible day will have no regard unto any mans person or titles, farther than these bave had an influence into his actions, and rendred them juftly rewardable with greater honour, or elfe with forer punishment, For the Virtue or Vice of such Men, dies not at home in their own bosoms, but as their persons are great, so their works and ways in like manner eminent, and every way more exemplar. And therefore the Wife man faith but right, Potentes potenter, mighty Men that have done amis shall be mightily tormented; and for the same reason those

those that have done well, as mightily rewarded. There isnothing mean in them now, nor shall be hereafter. For these are they, whom God hath made great upon Earth, filled them with substance and honour, that pouring out of their plenty upon the distressed, and relieving the oppressed by their power, they might become even as Gods unto their brethren. These he hath placed tanquam majores venæ, as the greater veins in the body Politick, to minister blood and spirits unto the rest of the members; tanquam communes Patriæ parentes, as the common Fathers and Parents of their Country, to whom all the weak and injured may fly as unto a refuge and sanctuary of protection; yea tanquam planeta & stella majores, as the greater Stars and Planets in the Firmament of power, by fweet and propitious influence to cherish the Earth under them, and all good things that are in it. These now, if clean contrary shall abuse this wealth and power, push the weaker cattle with them, as with horn and shoulder, as the Scripture speaketh; If the higher Potentates and Princes, like to many mighty Nimrods, molest and vex the world they should govern, provoke Heaven, and take peace from the earth, embrue and embroil all to fatisfy their own impotent and unlimited ambitions; If the greater Peers among the people instead of being Gods and common Fathers unto their Country, prove Wolves unto their brethren, and like Pikes grow great and vast by eating up the Fry that is round about them, donec Serpens serpentem devorans fiat Draco; If instead of benign and benevolent Stars, they shall be of a sowr and Saturnian Aspect, only blafting whatfoever comes within the sphere of their activity; or else, but of a Mercurian concurring influence, good with the good, and bad with the bad, not as justice, but as affection and faction shall lead them: then no marvel if mighty men come at length to be mightily

mightily tormented. But if these Noble Persons shall be

truly Noble indeed, and as God hath termed them, Gods. and Fathers unto their Country; If like Job, they shall Job xxix. deliver the poor and such as bave none to help, from those that are too mighty for them, break the james of the wicked, and pluck the spoil out of their teeth, un. til the bleffing of them that are ready to perish come upon them for it; If the Prince, that is supream, be not a disturber like Nimrod, but rather as Solomon, Princeps pacis, a King of peace, nourishing his people, like David, with a perfect and upright heart, and ruling them prudently with all his power; If his moderation be known unto all, and his Piety unto God and goodnessno less exemplary, than his Virtue: then undoubtedly both he and they and all fuch Mighty men in this great day, shall be as mightily honoured; when he that hath made you Rulers of his people, fet you here in the feats of Justice as on the throne of David, shall then advance you higher, take you up even upon his own throne in the Clouds, as being in the number of those Saints, that shall be Affesfors there and with Christ, as the Apostle tells us, to judge the world; whilft those mighty and glorious Monarchs that once so much troubled the earth and other Princes, Great men, and Favorites of the world, shall now stand like poor worms, beneath you at the Bar, nudo latere palpitantes, & sententiam aterna mortis expectantes, naked and quaking, as St. Hierome speaks, under the sentence of eternal death. Where now are all their Dignities and Titles, their Pomp and former Splendor? how is it vanished! Alas all these things accompany none any farther than the grave; but their works, these follow after unto judgment, where according to their works, they shall be now rewarded, which is our last points and then be shall reward every man, secundum opera fua, according to his works. This,

This, as it is the latter part of my Text, so is it the most substantial, but withal the most troublesome: for here we seem to meet with nothing but difficulties.

There are but three words in it: And whether we look on the opera, which is the main; or the sua, that adheres; or the secundum, that hath reference unto both, Objections we shall find, and some of them difficult e-

nough even in all three.

Set the Accent first upon the opera (for that as I said is the main) and we shall no sooner do it, but the objection is instantly emergent; for if Men shall be now judged with precise respect unto their works, since none are so wicked but have some good deeds; nor any so righteous but have many fins; how should it come to pass that either any should escape Condemnation, or if some do, why should not all escape it, for all are sinners. But this knot may well be diffolved without any great labour. For though works at that day shall be judged of as good or evil precisely according unto that Law which they have transgressed, yet the men whose they are, shall be sentenced for these works, not according to the law, but with reference and respect unto the conditions of the Gospel; for God shall then judge the secrets Rom. i. of all hearts, faith St. Paul, secundum evangelium meum, according to my Gospel. And according to the Gospel the same works are not always of the same condition with reference to reward and punishment, but according to the repentance of the person, or his falling from it, do receive ever a new qualification. The Schools therefore do accordingly distinguish of opera mortua and mortifera, viva and mortificata, and rediviva too, of dead works and deadly, of living and mortified and reviviscent also. Works morally good, but not done with any Pious or Spiritual intention, they account dead works, as lyable neither to reward nor punishment: Works morally

rally and mortally evil, these are mortifera, deadly Works, that draw death and destruction after them: works of Faith and Charity in the converted Soul, these are opera viva, living works, and such as have title unto life everlasting; but both these latter may be mortified, and both after mortification revive again; when the finner repents him of his Sins, all his former wickedness is torgotten; and when the penitent man returns again to his Sins, none of his former righteousness shall then be remembred. And as men do ebb or flow in their true repentance, so their sins or their good deeds do either revive or mortifie, and the mortification of the one, is the reviving ever of the other: And for this reason. faith our Saviour, in the Revelation, Behold I come quickly and my reward is with me, to render unto every man, not as his works, but in the fingular, as his work shall be; For according unto this one work of repentance, either his fin or his righteousness hath the predominance, and shall be accordingly rewarded by him, who will now reward every man in this sence, according to his works. But yet fince this Judgment proceeds in mercy, and according to the Gospel, why are we not faid to be rewarded according to our Faith rather than according to our works? As though works, where the Gospel is revealed, were of any validity without Faith, or Faith any way rewardable farther, than it is operative and fruitful in works: But besides, this is a day of universal reckoning, not confined within the precise latitude of that revelation; every man without exception must now come to his account, and what every one is bound to account for, according to that, and to that only he shall be sentenced. Now the Gospel of Christ hath not been revealed unto all, but the notions of good and evil are implanted in Nature, and men are to be judged of, and accepted too, according to what they have, have, not according to what they have not, as our Saviour speaketh. And therefore the Faith of the lew was not required of the Gentile, neither yet the Faith of the Christian at the hands of the Jew. The Law of Nature indeed binds all, but positive Laws those only to whom they are given: And thus much feems to be both Law and Gospel, That no man give an account but for the Talents that were delivered him; For God is no fuch hard man, as that lazy fellow in the Gospel would make him. to reap where he did not fow; or else like Pharaoh, requiring his Brick where he doth not afford Straw for the making. Not therefore according to the Faith, which they knew not, but according to the good and evil which they knew, to shall all be judged by him, who now comes to reward every man according to his works.

From the opera now, if we come to the sua, remove the Accent thither, we shall but remove from one difficulty to another; For some there are, that have no works of their own; How many that die, as soon as born, and not a few before, and both before they have done either good or evil, for which they may be rewarded? It may be said peradventure, that yet even these have one work of their own; for being all in Adams loins, when he sinned, his Sin, by virtue of the first Covenant becomes theirs and theirs therefore by St. Paul it is expresly termed, in quo omnes peccaverunt, in whom all have Rom.v.12.

sinned.

This is right, and hath nothing but truth in it, if we consider only the Nature of the first Covenant, and go no farther than so; But farther I suppose we are to go; for since there is a second Covenant passed, and the second, as the Apostle to the Hebrews, and reason it self, will tell us, must disanul the rest; A second strucken even with the same Adam, (and in him we all were at the transaction)

Acts xi.

transaction of the one as well as of the other, and reputed in his loyns, when he was restored, as well as when he fell) for that is the perpetual nature of Gods Covenants, Vobis & liberis veftris: Deus tuus & seminis And fure if we make our stay in the old Testament, the Father must have come in his own glory, the Son of man could never have come in the glory of the Father to render unto every man his own works; for had he not first been our Mediatour, he had never been our Judge. Now therefore we are to look up unto him, contemplate the person, before whose seat of Judgment we are to appear, even Christ our blessed Lord, that innocent Lamb that was flain from the beginning that Lamb of God which by his blood, being flain took away The auaptian το κόσμε, that fin of the world in the fingular, and other fuch fingular fin of the world, but there was not any. And for this cause is rightly termed Adam secundus, a second Adam, a second through whom all receive justification unto life that became lyable unto death and condemnation in the first. This is our Judge, even the Author of the fecond Covenant, who therefore will not fentence men, as those Apostate Angels, strictly after the Law of the first, but as St. Paul speaks secundum Evangelium meum, according to my, or rather his own Gofpel. Before this Judge, when St. Paul cites every man. he affures us, no man shall answer but for what himself hath done, or be rewarded with punishment, but as my text hath it, fecundum opera fua, according to his own works, and those his own, not because acted in the loyns of another, but because done in his own body; for so saith St. Paul expresly, and purposely it seems to prevent the interpretation, we must all appear before the judgment seat of Christ, that every one may receive raidia Townard. the things done in his body, or rather not me star but me idia τε σώματ ., as some of the best Copies read, and

ancient

*Rom. v.

Rom. i.

ancient Fathers cite, and the vulgar doth render, propria 2 Cor. v. Corporis, the proper things done in the body. This to. therefore will not fatisfy the doubt, and were it admitted. would yet fatisfy but on one part, the part that perish; ftill the difficulty would remain, how those on the other fide, that are faved by Sacrament, should be rewarded with heaven fecundum opera sua, according to their own works. But not to meddle any farther in this matter, the truth is, (and it is the fullest answer I can give it) That we may not measure such ignorant Innocents either always by the common rules of doctrine, or at any time by the general precepts of duty; For those the Scriptures are usually spoken of, and these perpetually directed unto none, but the full-grown and adult, as they that alone are capable of them; The not observing whereof, is the chief cause (I conceive) of the great variety of opinions and intricate difficulties, which this point of Infants hath begotten; Some excluding them utterly from this day and feat of judgment because without Works either good or bad to be then discussed; Others admitting of their presence there, but yet neither among those on the right hand or yet on the left, and so not liable to either of these two grand Sentences which shall then be pronounced. A third fort subjecting them unto a Sentence, and of these some unto such a Sentence, as shall carry them to beatitude, but in a Paradise apart; others conveying them thence directly to heaven. A fourth fort even to Hell; and a fifth unto a middle state, a condition between But yet among all these varieties this is remarkable, not any one of the Antients was ever so severe unto any of these, whether baptized or otherwise, as to cast them into that nethermost Hell, and those torments, which he suffers there of whom our Saviour said, it had Mat. XXVII. been better for him, if he had never been born. No not? that learned and holy man who was eftermed durus Infantum

fantum Pater, of all others a hard Father unto infants; for even he, though he placed them in a Region of Hell, yet in such a tolerable condition therein, as it were better for them to be even there, than not to be at all. Angust. lib. 4. cont. Julian. cap. 8. But for my part I determine nothing amidft so many doubts, and distractions; twere best leave them to stand or fall to their own Master, especially since my Text, which speaks of works rewardable like other general Scriptures, doth not, as I faid, concern impotent and ignorant Infants, but grown Men, knowing and operative; for whoever of such receives the Kingdom of Heaven, must receive it meerly as an Inheritance without any respect of works. They are exempted from such common rules, and so not included in this every man here, that shall now be rewarded fecundum opera sua, according to his own works.

And now in the last place, let us come to this fecundum, the first of the words, and then sure we shall find our selves in no less streights than any of the former, yea ut unda undam, so one doubt and difficulty seems here to

drive on another.

For first, since the good shall now be rewarded ultra meritum, beyond their merit; and the evil, citra condignum, short of their desert, which is a Maxime in Divinity; they may well be rewarded for, but not any of them precisely secundum opera, according to their

works.

Indeed some there are that like well enough of the secundum, but can by no means away with the propter in this case: But yet St. Gregory for this reason conceives otherwise; and since the reward is ever beyond, or on this side the work, takes the propter to be more properly spoken, than the secundum opera; But the truth is, both are true, and the reward shall be now given both for and according to their works; not indeed in a strict

Arithmetical adequation, but yet in a proportion exactly Geometrical, for bonis bona retribuet, & melioribus meliora, God shall now give good things, as Aquinas hath it, unto the good, and though not in precise equality unto the goodness of their works in themselves confidered, yet comparatively in what degree of goodness they exceed others, the excess of their reward shall arise ever in the same proportion: And so on the other side. malis mala & pejoribus pejora, in like manner. Neither will the Parable of the Labourers and their penny any way destroy this, though we have not leifure at this time to consider it, because of another difficulty arising from hence, which as it shall be the last, so it seems to be the greatest of all other. For be it that good works are rewarded beyond their merit, yet how should those that for short and momentany pleasures, burn in perpetual and everlasting fires, be said to be punished short of their defert, yea how should not their desert rather seem much short of their punishment? For that the Sins of a Mortal Man acted in an instant, and the pleasure thereof perishing even with the act, should be rewarded with infinite and interminable forrows, is more than earthly mans wit. I suppose, can easily reach unto. And therefore is well termed by St. Paul, Ira revelata de Celo, wrath revealed from Heaven, as being without those brighter beams of Revelation, not fully penetrable by the Star-light of reason. For what reason may well be rendred, why or from whence it should be, that limited and finite works should arise and grow up to an infinite and unlimited demerit? Is it that men are born in an aversion from God, and but for God, might they never die, would never leave finning, and so in the proportion well deferve punishment without ceasing? as St. Gregory would have it, voluiffent utig; fine fine vivere, ut potuiffent fine fine peccare. But no man is now judged for what he would have

have done upon suppositions, but what he really hath done, and that in the body: otherwise Tyre and sidon should have been faved, and peradventure even Enoch himself have perished, of whom the Wiseman affirms. raptus eft, ne malitia mutaret intellectum ejus. This therefore is but vain, and for this reason the Learned Schoolmen rest not on it, but relie rather on the common answer, that the full estimate of sin is taken not from the person that sins, or the time and continuance of the fin, but from the object, the person offended: And this person being the infinite God, the sin therefore deserves an infinite punishment. But even this way is lyable to many and great difficulties. For though offences do otherwise arise in proportion unto the dignity and greatness of the Person, that is hurt or wronged by them; yet it feems not so in this case, where the party offended is infinite. First, because such a Person is clear out of the reach of Man, out of danger of any real lefion or hurr by him or any of his actions. Secondly, for that infinity, I conceive, is a proper Attribute of God's, and ab. folutely incommunicable to any creature, unless it be where he communicates his own Essence and Person, as in our bleffed Lord by union hypoftatical, though yet even then he made not the Humane Nature infinite, or yet gave the actions of that nature an estimate so much as morally infinite, any other way, but by affurning it into the unity of his Person, which alone could make the fafferings of Man the passions of God also, from whence only they receive the infinity of merit. But between the act and the object there is no such union to affect that with a demerit as infinite on the other fide. And laftly, a posteriori, were the act after that infinite manner affected by the object, how then should not all fine be count and equally to be punished, fince in Infinites there is no inequality of magnitude, nor can there be made any angmentation

mentation or diminution by any thing we can do or imagine unto them? For to that, which is once conceived as fuch, nothing can be added to make it greater, or taken away to render it leffer, than before, no not though we should take away finite parts, or yet add one infinite to another. For one infinite divided, will but make two: and two, yea two thousand infinites clapt together would run all into one. For as one indivisible point amounts to as much as a million, so a million of united infinites will arise to no more than one, because all those have not any, and every of these hath all quantity in it. He that once should conceipt an infinite number of Towers. though his imagination should furnish every Tower with fix Bells, yet he could not with reason say for all that there were more Bells than Towers, for more than infinite may not be imagined. And this is alike true even in moral magnitudes, as well as mathematical, whether discrete or continued. And as nothing is to be gained by Addition, so Substraction on the other side, will lose as little: He must of necessity take half, whosoever will take any thing from that which is infinite. As the circle that hath no bounds, is every where Center, so an infinite line, the Diameter of that Circle, having no extremities is therefore all middle, cut it where you lift, you shall still divide it into two equal parts, and which is stranger, both parts will be equal to the whole, for either part will still be infinite in regard of one end, and therefore of quantity immensurable, and that can be no more which is infinite on both ends. The Product of this will be not only, that all fins are equal because infinite, but that one fin is equal in demerit unto all, to all that have been committed, yea and to infinite fins too, if they might be imagined; As appears plainly in the fufferings of our Saviour, which though of different degrees in regard of the forrow and torment, yet because infinite through

through his Person, they were all equal in respect of the merit. Whence it is, that that fatisfaction which was required for any one fin, could even in strictness of Justice expiate all, though never fo many, and that which had faln short of expiating all could never have given satisfaction for any one, even the least fin that is mortal. Neither will this be avoided by that answer of the Schoolmen, that fin hath infinity only fecundum quid, that is, in regard of the object, and that therefore other circumstances there are, which may add degrees unto it, because not simply infinite. For even that, which is but one way infinite, cannot be enlarged by any finite additions the other way: As a line, that should run on without end, though pieced out never fo much at the beginning, would yet be never a whit the longer. If the world be supposed eternal, a parte ante, though days and months, and years be added, yet it would be no older an bundred years hence than it is at this very day; or if having had a beginning, yet conceived to be perpetual, à parte post, it would then be as near the end this very day as an hundred years hence. But this peradventure comes to pass, because the addition is still made in the same kind, that is, in length and longitude only: Nothing hinders for all that, but that two things equally infinite in one dimension, may yet be unequal in another, and capable of augmentation. The Mast of a Ship, and the Spear of a Souldier, that should stand by it, though both allowed to run on in infinitum, and so of one and the same length, yet notwithstanding in bulk and body there would be great difference still between them, and might be greater as we should add unto the one, or withdraw from the other. And so in like manner all sins may well have a punishment equal in duration, because all offences against God, and yet by reason of other different circum stances, that give the bulk and magnitude, not all receive

Ariflot.

punishment equal in degree and intension, but some a forer punishment than others, though not a longer. But this though it look well, will not fatisfy; for the punishment is one thing, and the fin another: In that indeed we may distinguish the duration from the magnitude or intention, but in the fin we cannot so distinguish; This doth not receive longitude in one respect, body and bulk in another; but the fin is infinite in magnitude only. not in length, and deserves a punishment infinite even in intension; that it becomes so only in duration is accidental: for being that a punishment intensively infinite, as the fin deferves, may not possibly be actually inflicted, not through any impotence in God, but incapa. city in the Creature; hence in this supposition it comes to pals, that what could not after an infinite manner be at once received, should yet in a finite manner, as it may, be perpetually suffered. The punishment therefore by fuccession is only potentially infinite, not in act, nor shall be ever, but the fin is actually infinite, otherwise the punishment should be even actually finite. The instance therefore of the Spear and the Mast, is besides the matter, and yet even in these, though this be greater in found than that, yet not in matter and substance; For still not an inch of wood or an ounce of weight in the one more than in the other. Others therefore propound a third way, and that is from the infinite reward that is proposed unto the righteous; whence they conceive it but right, that as infinite a punishment should be prepared for the wicked: when two infinites are laid in the ballance, the scales cannot but hang the more equal: for what injury is there done unto any, if an eternal Heaven or an everlasting Hell be set open unto alk and then every man accordingly rewarded as he shall freely through Gods grace, or his own perver meismin him felf into either? And fure it feems but reason and every



way just, that they who for temporary and trifling pleafures neglect full and never fading joys, should receive for their meed, no less great and never ending forrows; And indeed we our felves that by the condition of our birth, without any fin of our own, came at first to be plunged into that pit of everlasting misery by the transgression of another, could not (it seems) with Justice have been so through the meer nature of sin, for then all the fins of our intermediate fore-Fathers should lie upon the Children also; but only by virtue of a Covenant grounded in this very equity, that we who were in his loins, should not incur more hurt by his fall than receive benefit by his standing; For he was to stand or fall, not to himself alone but to all his posterity. This notwithstanding may be subject to some objections, though not so unanswerable, which the time now forbids me to difcus. However be it this upon what regard it may be. that so it shall be is most certain, and that without injury unto any. God is a righteous Judge and will clear himself, both when he is judged, and when he judgeth alfo. For my part I am satisfied with this last reason, and were I not with it, or any other, yet in a point so clearly delivered in the Scripture, my reason should be led captive by my Faith. For it abundantly sufficeth, that it is, as I faid at first, wrath revealed from Heaven. And I would it were a little better considered on upon Earth. what a miserable ruine and calamity it will then bring upon all the Sons of Pride and Children of disobedience, forrows no less insufferable, than interminable, in both, by Man in this life, inconceiveable: For who knoweth or can know the power of his wrath? But this destruation is nor near enough to affect us now, though (as that learned Man fays) there is only that puff of breath which is in our Nostrils, betwixt us and it, and that God knows how fuddenly too, may be taken from us. Yet I fay,

fav, it is not near enough to affect us now; but in novillimo intelligetis plane, in the end ye shall understand all things clearly : In the end indeed, when the Son of Man shall come in Glory and his reward with him, then they fhall understand and know, when they begin to feel their forrows, the strange folly of their ways, and truly then apprehend the vanity of their pride and pleasures here. only this one way of value, that once they might have been given in exchange for their Souls. In the mean time, what a milery is it, transre bine in Infernam ut ibi di foent, quod bie credere noluerunt : To pat from hence into Hell, there to learn the truth, which here they refused to believe? How much better were it for us to believe, and practife too whilft we may, and whilft it may do us good? Profit in any thing elfe there is not any. though a man should gain the whole world: For most affuredly who foever hath the wealth and honour now, yet the Righteous only shall have the dominion in the morning. In the morning of this great day, when God shall shew himself no less terrible unto Sinners, than, as David speaks, marvellous in his Saints; Happy men are we, if in that manner we shall compose our lives, as may enroll us in the Communion of that bleffed number. That fo when the Son of Man shall come in the glory of the Father, we our felves may be declared among the Sons of God, and go with him into the Father's Glory eternal in the Heavens. Whereunto, &c.

Amen, Amen.

es letting up a folitary fairle, wo unto the old licenticalnels, yet ession of the univerfal Cherch month of the now ; but in notiff.

RIGINAL

SERMON IV.

Upon JAMES iv. 1.

From whence come Wars, and Fightings among you; Come they not hence, even of your Lusts that war in your Members?

De fide & operibus.

HIS Epiftle, however received at first not without some scruple by reason of those heretical Libertines (Simon, Nicholaus & similes) against whom in the judgment of St. Austin, it is especially directed, and lately also questioned by such once more as fetting up a folitary faith, would gladly return again unto the old licentiousness; yet the long and general reception of the universal Church hath now fully confirmed it unto all her Children for undoutedly Canonical

nonical. If any thing yet remain doubtful, it concerns not the doctrine but the Author of it, this indeed is not altogether so certain; That it was St. James, all agree, but which of the James's, there lies the difficulty; Two of that name we find among the twelve Apostles, James the Brother of John, and James the Brother of Alphem, Mat. x. 2. but whether Tames the Brother of our Lord. as St. Paul entitles him, furnamed the Less by St. Mark, Galari. the Just by Ecclesiastical writers, the first Bishop of Je- 19. rusalem, and by Eusebius (lib. Hist. 2. Cap. 22.) St. Mark. xv. Hierom and others, held for the Writer of this Epille; whether this James were one of those two whom we find in the number of the twelve, or a third out of that number, is much disputed with great authorities and reasons on either side: & adbuc sub judice lis est. But whether of them soever it were, it is little material, it sufficeth that the matter of the Epistle is Orthodox and Canonical: Directed it is unto the Christian Jews, difperfed (by the perfecution which began with St. Stephen,) into divers quarters, but not agreeing there (it feems) among themselves, especially dissenting in points of Religion, every one striving who should be the greatest Rabbi and Master among them, which contention St. James seeks to dissolve by inquiring into the foul and poisoned Fountains from whence it proceeds, From whence come, &c. But though directed principally unto the Jew, yet the Epistle you know hath the Title of Catholick: The whole doctrin therefore must be general, and these particular words not bound unto others, but pertinent also unto the Wars and fightings of all other Christians. The enquiry fure will equally concern them all, and all be found equally liable unto the reproof. for universally, whence come Wars, &c.

In which words we have two questions proposed, and one of them is an Answer to the other. Unde Bella?

R

whence

whence are Wars, and fightings among you? This is the first, Interrogatio disquisitiva, an Interrogation by way of mquiry, An non hine? Are they not hence even of your Lufts & This is the fecond, Interrogatio Refponfiva. an Interrogation by way of resolution; A Question in form, an Answer in effect; negatively proposed, come they not from bence? but affirmatively concluding, as much as to fay, from hence they come, even from your lufts that wat in your members.

It feems to involve Riddles, a questioning answer, and a negative affirmation, but fuch is the condition of these

responsive Interrogations.

In the former, The Question Inquisitive, three points

are apparently discernable.

The subjectum circa quod, the subject concerning which the Question is moved, and that twofold: whenever Wars publick, and folemn first; then way u, leffer strifes

and fightings Whence, &c.

The enquiry into the Causes, into the Root and Source. the Spring and first Fountain of these pestilent evils: πόθεν πόλεμοι, whence are Wars? which is not a bare enquiry, a meer question neither, but seems to have something in it of wonder and admiration, if in the last place we add the er unir inter Vos, the Parties contending, Brethren by Nature, and adopted unto the same Inheritance by Grace, Christians, bis fratres, twice bretheren. Unde inter Vos? whence among ye?

In the second Question Reponsive, besides the Interrogation, An non bine? Are they not hence? we may distinguish three particulars more, arising like Rings in gradation. I. Luft; 2. Luft Warring; 2. Warring in

the members.

First, Lusts in the babit, that unprovoked lie Couchant, fleeping and to in a manner dead, and Homo mortuus non belligerat as it is in the proverb, so long they fight

not:

not: These awakened and stirred up by the stesh or fancy, or Devil working by both, presently become militant adversus animam, for they war, but against the IPet.2.11. Soul.

Lastly, if the warring Lusts of the members prevail against the Soul, draw it unto Lust, the Lusts of the Soul do thenceforth war again in the members, making them but in fruments of iniquity unto iniquity, of iniquity in Rom. 6. consent unto iniquity in Act and Execution, as St. Paul speaks, And then if hindred in the execution, Stirs begin abroad, Wars and Contentions are instantly raised. And that this is the intent here of St. James his phrase of warring in the members, is evident, for the original but of iderar, not from your lufts, but from your pleafures that war in your members. For when Lufts are turned into pleasures and delights, they then become Vices, which before were but temptations reigning in the Soul, and imploying all the members of both Soul and Body as Instruments and Weapons too to beat down all oppolition, until they shall atchieve and fully effect their intentions. But because these three are not three several things but only three degrees of one and the same luft, lust dormant, militant, and victorious, for victorious it must be in the mind, ere the lust of the mind can become militant in the members, the utmost improvement and exaltation of luft, when it loseth her name by running into a corrupt affection or delight; Under that Title therefore we shall simply consider it in this responsive queftion; fuch noyfom affections at home being indeed the ground and foundation, the well-head and Fountain of all Wars and Contentions abroad. But we must first begin with the former Question, and in it, as Nature requires, first enter on the subject concerning which it is moved, πόλεμοι ε μάχαι, Wars and Fightings, from wbence,

whence, &c. Qui in genere & confuse loquuntur, feipfor decipiunt & alios, ergo distinguamus, faith Aristotle. And St. James here, that his speech be the more distinct. follows the Rule, and doth first sever publick and general contentions, from private strifes and leffer brabbles mixe. Has i mayas. But this difference confisting in degree rather than Nature, doth not hinder, but that we may farther diftinguish the diverse kinds of either; And two forts fure there are apparently, Verbal Wars and Violent: fo the Orator doth divide, duo funt genera decertandi, numm per vim, alterum per disceptationem. There are two forts of war and contention, the one by force, the other by dispute, and contestation; that proper unto Beafts, this unto Men; yet Men may fly unto that, faith he, when this latter may not be used, or hath been used to no purpole; For in calcof injuries between States or Princes that have no Superiour Judges if reason may not prevail for right, or restitution, the Sword of necessity must dispute the cause, and be bold to carve out its own satisfaction. But then what large satisfaction men do usually cut out to themselves that are their own Carvers and Judges in their own causes, backed with Casars Maxime of War in the Poet, Omnia dat, qui justa negat, what bitter revenges they take of their brethren; what forrows and calamities, what flaughter and effusion of blood, and confusion they bring upon the world, until the whole earth doth groan and mourn, if not totter and reel like a drunkard under the burthen, is an argument fitter for tears than discourses, for prayers unto God than declamations unto Men that little regard them. But such are the conditions of the former fort, violent and bloody. The second are of a milder nature; disceptive only and verbal; In which kind I shall not now meddle with the pleas and pleadings between right and wrong, bellum forense, These are but udyas, private brabbles between perfon

person and person, founded in meum & tuum, frigida illa verba, faith St. Chryfostome, que innumera genuere bella, &c. but only with those disceptations and disputes, which concern verum & falsum, Truth and Error, even in Faith and things pertaining unto God, bellum Ecclesiasticum, a war publick too, as that other between States and Kingdoms, fo this between Churchmen and Churches, as the war most especially intended in the Text, and that we be not much offended at it, ever and in all ages permitted by the Divine Dispensation for great reasons, more or less to exercise the Church of God; And these wars, it were yet something well, had they contained themselves within their proper sphere of disceptation and dispute, though even thus, such contention it felf, and the bitter fruits which it produceth. is cause sufficient to bring forrow enough on the heart of every true Son of the Church; for, whose heart smarteth not to consider the divisions, I say not now of Reuben, but of Levi, and their great thoughts of heart to behold the parts and parcels, divisions and subdivisions, factions and fractions whereinto they have broken and even crumbled themselves? To see the Coat of Christ that should be without feam, not only rent in pieces but torn even unto rags, until Religion, Christian Religion, seem to suffer the same fate with that Lady in Plut arch, quam cum procorum singuli possidere nequirent integram, in partes direpferunt, & obtinuit nemo omnium. But have these contentions stayed here? Have they not thrown aside the Pen and drawn forth the Sword. left chiding and fallen to blows? words have bred exasperation and exasperation hatred more than Vatinians mortal or rather immortal hatred, not content to frend it self on the goods, the bodies, the lives of the living, but to rage on the Memory, the Bones and the very Ashes and Sepulchres of the dead, yea on the very Souls, as far as they might, of both; how many such Souls of our late Predecessors (whose blood in most Savage manner poured forth and spilt, is yet even almost warm) are there now lying under that Altar in the Revel. and crying unto God with an usqueque, how long Lord, merciful and true? And how well may we cry out and admire too with that Poet,

Tantum Relligio potnit fuadere malorum?

For certainly there is neither of these contentions, whether by disceptation, or violence, whether they be πόλεμω or μάχω, publick Wars or private Fightings of either sort, but will well deserve an unde of admiration and inquisition too; but first of admiration in regard of the inter vos, the parties contending, which is the second

point, whence, &c.

And fure were the vos here, only but men, it were not without marvel, fince fuch violent and bloody contention (as the Orator faid well) is proper to Beafts, to Beafts that are of divers kinds and several natures, as full of passion, as void of understanding, not unto Men that are rational, of the same blood, and descended from the loins of the same Parent, in whom the lines of their several Pedegrees do all meet and center themselves in unity original, that so in their running on from thence there might be continued a fraternity perpetual. Beatts indeed come forth armed, and in their feveral kinds well appointed for war, into the world; but Man is fent out without Tooth or Talon, horn or hoof from the womb, tanquam animal sociale. & ad pacem colendam natum, as a civil and sociable creature defigned and born unto peace. Is it not ftrange that such notwithstanding should become belluis ipfis magis belluini, more full of beaftly ferity than beafts themselves? That this sociable Animal should justifie the madness of the most Savage and intra-**Ctable** 40

Cable creatures, steel their affections with more cruelty and barbarity than Bears and Lions can learn in the Wildernes? As if they had fucked Tygers in the defert, rather than the Daughters of Men, or were a Cadmean generation, born not of Women, but terra filii sprung up out of the earth, fown with the teeth of Serpents, for just fo we destroy one another, & perennt per mutua vulnera fratrer, like the young men that played before Toob and Abner, every man thrusting his Sword in his 2 Sam. 2. Brothers side. This cannot be without marvel; But vet this is not it, there is fomething more in the ves than this. St. James directs his speech not meerly unto Men; to animal Men and Infidels, but unto Christian Men, to Men whose Badge and Cognizance, yea whose very form and effence, is mutual Love and Charity; wade inter vos? It is but a just admiration, this, whence are wars amongst such? That divers and several Religions should strive even unto death; that the Jew and the Christian contending, the Gentile should fall upon both as in the primitive times is no great matter: but that one and the same should nourish intestine war, that the Children of the same Mother should struggle and fight, like Jacob and E fan, in the very womb that bears them. that is it that is marvellous indeed. For we may not conceive that Christianity infolds within it several Religions; As far as the World is Christian, it is but one, in which indeed there may be and are Factions and Parts. some Schisms and rents, which notwithstanding are not fo torn in funder, or fo utterly divided, but that they hang together, though at some distance by many threads. As long as there is no new foundation laid, the building of Hay and Stubble upon the old, may well be termed Errour, and error fometimes peradventure Heretical, a new Religion it may not, cannot be: That then this one should so vary and multiply it self into so many several forms-

forms and shapes, every man admiring and contending for the beauty and proportions of that which his own fancy beholds, if not frames, and that with such enmity and bitterness; this cannot be but very strange indered, and we are now to inquire into the causes, that it may be strange no longer. For this Unde of St. James, stays not in the admiration, but tends especially unto Inquisition, the last point, whence are Wars and Fightings?

And he doth well to inquire into the Causes of such deadly evils, as being the best and readiest means to remove not only the admiration but the Evils themselves: For Wars in the world, are but as fickness in the Body. both distempers and tumults bred by corrupt humours. the one in natural bodies, the other in politick and religious: Every Empirick may palliate the malignity of a disease by outward and local Medicines, but a skilful Phyfician deals upon the root and fountain, that he may make a cure of it; And so doth St. James here, though his discourse be of War, yet his whole intent is for Peace, the health of a Church and State, yea and the wealth too; The bleffing of Peace, faith the Pfalmift, as if all other bleffings were, as indeed they are, without it unbleffed unto us. But this peace however otherwise pieced and palliated, yet he well knew could not be firmly knit and established, without removing the causes of War; neither these causes that feed and foment War, removed, unless first shewn and discovered; And therefore the enquiry is no sooner made by one Interrogation, Unde Bella? but the discovery follows in the neck of it, by another, Annon binc? Are they not hence?

And that we may proceed unto this second general, we will now follow him accordingly in both; first make the Enquiry and that distinctly with respect unto the several sorts of Wars and fightings before mentioned, and then consider the truth of his return unto it, whether he

hath

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hath not opened the right fountain, justly laid the blame, where it should lie, upon warring lusts; And lastly, take a more particular view, what Lusts they are, that warring in the members at home, do cause all other strifes and contentions in the World abroad. Whence are Wars?

Are they not bence?

But first by the way it will not be amis to prevent a mistake, lest some Anabaptistical Spirit peradventure may conceive it St. 7 ames his meaning here, because he derives them from luft to condemn all violentWars for utterly unlawful; True it is that War cannot be just on any fide, unless worldly lusts have caused injustice on one side, though it be posfible in case of ignorance through inextricable difficulty of title, that a War which can be just but on one part, may yet not be unjust on any: But in case of apparent injustice, vim vi repellere, is the unrepealable Law of Nature, even for private men, how much more for fuch as are supereminent, and publick? For Kings and Kingdoms that are bound more strongly to preserve themselves, than any particulars else, are therefore least bound of all others to fuffer injuries, especially such as are destructive, or but look towards it: A just War here is ever to be preferred before a ruining and dishonourable Peace: Though yet this indeed, is or ought to be the last remedy, not willingly to be used, unless injuries with peace may not otherwise be repaired: He said well, Malis fælicitas, bonis necessitas: To lay hold of any occasion to subdue Nations, and enlarge Dominions by Conquest and bloodshed, wicked and Tyrannous Princes may esteem great glory and felicity, but by good and Christian Kings War is never fought, but enforced, and is therefore rightly termed malum necessarium, though indeed it be never evil morally, but when it is unnecessary. And therefore Cuncta prius tentanda, all good means are first to be endeavoured, but then if it still remain immedicabile vulnus,

an injury otherwise incurable, ense recidendum, the Sword must cut it off as a Gangrene, lest it creep on to ruine and destruction: In this case they alone must defervedly bear on their own heads, as they may, the blame and blood too of the War, whose warring lusts would not permit them to hearken unto the treaties and just conditions of peace. Though therefore the ground and occasion of a War be ever some corrupt lusts on the one part, yet the profecution may be but justice on the other; And just Wars are so far from being evil, as they are termed somewhere, even in the Scriptures, the Lards battels. This premifed to remove the Anabaptist that stood in the way, let us now come to the answer, first propoling the question, and then applying the responsive interrogation in the feveral forts of contention, beginning the enquiry as the Text doth with with wither whence are wars, publick Wars and violent amongst you?

But the demand here I confess may well be spared: fuch Wars are neither so proper to the Text, nor yet unto our profession, and were they both, yet the inquiry into them is impertinent at this season, and to this Assembly: Here is no room for the Question, no place for the inter Vos: Blessed be G od there are no such Wars a-

mongst us.

Quicquid minabitur Eurns
..... pleduntur fylve. faith the Poet.

And so it hath been with us hitherto, and may it be so still. The Hail-storm that threatens our Cities, may it ever fall upon the Forest, as the Prophet Esay speaketh: The Lord, it seems, as he sometimes said of his Israel, hath given Egypt for your ransom, Ethiopia and Sheba for you, and the chastisement of our peace is upon other mens shoulders; we therefore may better put the question clean contrary, Unde non sant bella? Unde Pax inter-

Vos? whence is it, that there are no fuch Wars amongst you? This Unde and enquiry certainly is not without some admiration neither; That the streams of your Gospel should run pure and clean, whilest the Rivers abroad are turned into blood; that whilft other Nations lie even waste in the desolations of War, imbroyled and imbrewed in their own gore, your Country remains unto you in the mean while like the Garden of Eden, fresh and flourithing, every man sub umbra pacis delighting and sporting himself in the Bowers of Peace and Plenty too. Unde hac nobis tanta felicitas? we may well indeed make the demand, whence this is happened unto us above all others? And may we not as justy answer like St. James here with another demand, An non binc ? Is it not from bence? certainly next unto God and his gracious favour, from hence it is, that we have a Prince to rule over us that is Princeps pacis, as the Defendour of the Faith, fo a Prince of Peace also. A Prince of such mild and temperate affections, as the eye of envy cannot but perceive his bosom to be free from those revengefull or ambitious thoughts, ab immen sa illa dominandi libidine. from that immense and illimited desire of enlarging dominion, and all other those impotent lusts, that reigning in the breafts and warring in the members of other Kings, have so much troubled the world, and like that horseman in the Revel. taken peace from off the earth. Happy men are we, did we understand our own happiness, or rather are we not miserable the more that understanding our happiness, regard it so little? That notwithstanding this invaluable bleffing of peace, able to swallow up all petty pretended grievances, can yet hardly, and scarce without murmuring be brought to contribute any thing for the preservation of our own felicity, though wrought out with the care, and brought home unto us with the trouble and travel of another? An ingratitude able to deprive us of our bleffing; and indeed nothing but deprivation, can teach us rightly how to value it. But then let it come unto this, set once an inter vos upon it, make it your own case, though but by imagination: Let your fields be spoiled and your labours wasted, let your eyes behold the rifling of your houses, the direption and sacking of your Cities: Let your Sons be numbred unto the Sword. and your Daughters to reproach and violation; lye but a while under these, and the like calamities of War, that usually attend on the victories of proud and insulting Conquerours, and then consider and say whether any thing be too dear to redeem that bleffing, which you now have, and think every thing too much, though never fo little, that should be expended for the continuance of it. May fuch unthankfulness never bring it to a real case among us: but fure this and our other iniquities are like enough to do fo. I am neither Prophet nor Son of a Prophet, only this I say, and a reverend Prelate hath taught it me, That Mercy and Justice are two Sisters, and as the one hath had her day, so the other in time may come to have hers alfo. For God hath two Arms, two Cups, two Recompences: Verily there is a reward for the Righteons, and doubtless too there is a Judgment in store for unthankful, murmuring and obstinate sinners. But, 'tis well, as yet we are free, and bleffed ever be God we are fo, that we have now nothing to do with mixeuos, but have we not with maxai neither? we cannot put the question here, unde bella? but may we not, unde pugna? whence are fightings? I would we might not. Would to God there were no room for inter vos here neither; But however the tartness of the humour be something allai'd (and you know still through whose care) yet room there is, and too much room, if please God, left for making the enquiry, unde fint? whence they are? and for justifying the answer too, even from hence, from the lufts that

war in your members. And it was but time for the Lords Anointed to fet to his helping hand, we were even grown wanton in destroying the life of one another. A wry countenance, a mistaken word, any thing was cause enough, non in commodum, sed occidendi causa occidunt, Men kill, as he faid, for no other reason, but only to kill, not for profit, but for praise, and fince they conceive there is honour in it, take a pleasure in killing; As if no matter were fit to build up the aiery Castles of honour, but such as is tempered with blood; And yet fee the reward, when the Devil by the Laws of God furrounds and feifeth on the conquered, dying in malice, and the Hangman by the Laws of the King, gives the Garland of Honour to the Conquerour: A worthy reward, if any reward may be worthy of such impiety! How may we say with old facob unto his fighting children, curling their wrath, for it was cruel, O my Soul come not into their fecret, O mine bonour be thou not joyned unto their Assembly: For indeed it neither is, nor can be esteemed honour with any but the Affembly, of Ruffians and Rodomantado's, Brethren of the Sword that read Tavern Lectures, and have made an Art and Philosophy of quarrell, unless it be honour to Live and Die in the disobedience of God, the King, and the Church, and to fuffer the baseness of those bitter revenges of all three; for as you have feen them, the execrations of God and the King, fo are the Anathema's of the Church too, excommunicated ip fo facto, and not permitted in other places Christian burial, but cast out into the common Field, among those beasts they imitate; and pity it is not so in our own Church. For he that dies like a Lion, or rather like a Mastiff, justly deferves, as that Prophet speaketh, the burial of an Ass. But though this be the chief, yet is it not the affectation of this false honour alone which is the only warring lust,

that inforceth these Combatants to the Field. They can fight sometimes for their money, the Gamesters quarrel: fometimes for their Conforts in the work of darkness, the Adulterers quarrel: and sometimes even for pure revenge, the malicious Mans quarrel; when if they miscarry and perish in the Conflict, The first dies the Worlds, the second, the Fleshes, the third the Devils Martyr: And honour still there is no doubt in all three. Are these Men Christians, trow ye? Certainly I begin almost to doubt, whether they are within the Verge of this, inter vos, here or no. Sure I am they cannot resolve to fight these Battels, but they must at the same time resolve to renounce Christianity: yea and so themselves profess (and peradventure there is honour in that too) that they may not, they cannot do it as Christians, only they are bound to maintain their reputation as Gentlemen. what, are the Noble and Ignoble become feveral species of Christians, or are there several Gospels, one for the Peasant, another for the Gentleman to be saved by? I have read that the great Bishop of Callen could plunder a Country with his Army, but as a Duke, not as a Bishop; but he was well derided for it by the Countryman with that farcastical demand, that when the Duke should be burning in Hell for fuch outrages, what would become of the Bishop? And surely when the Gentleman falling in a Duel shall be damned, we may as justly demand with the like derifion, what will become of the Chriftian? will God and the Devil divide the spoil, come to the old composition, nec mibi nec tibi, sed dividator? or will Christ deliver the evil Christian to Satan, and take the priviledged Gentleman to himself? But not to be over pleasant in a matter that is serious, I only say thus much, If the Christian be a Noble Gentleman, let the Gentleman too be a Noble Christian; Such brute and barbarous Kites may well be wild branches of Gentilism,

but

but will no way accord with Christianity, or true Generosity either; yea the Gentiles themselves, those great Masters of honour, the old Romans, that so eagerly fought for it, and won it too in just and lawful wars, yet otherwise esteemed it the greatest both Honour and Valour too, privatas injurias magno & excelso animo pra. terire, with an high and a Noble Mind to pass by and contemn private offences. And therefore he is a Noble neither Gentile Gentleman, nor Christian that cannot do the like, but a fordid Vassal unto those base and unworthy lusts that war in his members: God and his Scripture can afford him no other Honour, and with it I leave him, and pass unto those other fightings and contentions disceptive, the wars Ecclesiastical, into the bit. ter root and original whereof, we are now to enquire and confider, An non bine? whether these also iffue not from the same Spring and Well-head, still the head of all evil, luft marring in the members. Are they not hence ?

Not that these wars neither are on all parts unlawful, like those latter, because derived from lust: unlawful indeed they are on that fide, where lust raiseth errours; but necessary on the other, where truth seeks to dissolve These are not as Duels, and private Fightings, but rather as those former solemn and publick Wars; and as there Luft begets Injury, and Justice repells it; so here Lust ingenders error, and it is but fidelity to oppose it; But then we must be sure the error be clear, and of moment too, otherwise we may be too forward to make a war about it. And indeed it will behoove us not to make or nourish more quarrels here, than needs we must, especially not to prosecute them over-eagerly; contention in the Church, is as a wound in the Soul, or a breach of the Sea, it may have small beginnings, but nothing can well make it up again. It sometimes fares with the

Watchmen

Watchmen of I frael, that have the charge of the Churches peace, as it did with Elijahs servant upon Mount Carmel; At the first looking out, peradventure they see nothing; they look out a fecond time, and behold a cloud arising out of the Sea no bigger than a Mans hand; but ere they can well look about them the third time, the Heaven is instantly overcast, and down comes a dashing shower, if not a Tempest upon the Church: if the wood be dry, a small thing will serve turn to kindle a flame, which greater pains will not fo eafily again extinguish. It will therefore concern us highly to take heed how we strike fire upon Tinder, or blow that which is strucken: how we either begin or foment the least sparks of contention, where the matter round about us is so combustible, and ready to take fire, as are the affections and fancies of giddy people, prone of themselves to nothing more than novelty and disobedience. And fince it is our office not to feed such flames, but to quench them, we are to do it accordingly, as the points shall require. If material and of moment, by casting on of water even by opposition; but if otherwise, by withdrawing the Fuel, agreeing or not furiously striving in unnecessary and difficult disputes. It is therefore but the idle jealoufy of busie Zealots, when they see any out of this desire of the Churches peace and union too, as far as may be, not willing to raile or nourish more controversies than are needful, (where God knows there are too many already) presently to conceive them for underminers of Religion, betrayers of the Truth, that deliver it up once more, if not to Pilate yet to Caiaphas, to be Crucified, either out of fraud, or I know not what fear, ne Romani veniant & tollant gentem: True, there is no counsel against the Almighty, and he that shall seek to save any thing by deserting his truth, doth but take the readiest way to lose it. Lord hath faid it, and (in such subtleties as the Wiseman faith,

faith, are fine but unrighteous) ever takes it his honour to do as he says, Perdam sapientiam sapientum, I will destroy the wisdom of the wife, and take them in the crastiness of their own imaginations. Alas! who knows not this as well as themselves, and who sees not, that in such points as are apparently noxious and hurtful, for sions fake we do not, we may not hold our peace, but where we cannot otherwise joyn, we are ready to joyn battle? They are the Lords battles, these of all other; and fince the wall of partition is erected on their ground, and the errors that occasion the War, founded in the lufts that war in their members, we spare not here, as occasion ferves, to lift up our voices, like Trumpets, and stand prepared to jeopard our lives even unto death in the high places of the Field, left the curse of Meroz overtake us, that bitter Curse by the voice of an Angel, for Judgw.23. not coming forth unto the help of the Lord: But yet even in these contentions that are most necessary, soundness and moderation too, would do well; for violence or bitterness against Mens Persons may confirm them in their errors, but is no way able to convert any Man to the truth. We our felves will not be so converted, though I doubt not but in case, where sensual Lusts and defires have stupisfied the sense, and made Men wilfully deaf unto milder admonitions, such may sometimes be rub'd up a little the more roundly. But whether such terrene affections be the true causes, as of other Wars, so of these contentions also, we are now to see and inquire.

St. James here affirms they are, but by a negative de-Are they not hence? And he seems to do it purposely in that form, to see if any Man can except against it, or find out any other original. For some have imployed themselves in the discovery of other Fountains, and would willingly cast the blame, as well, if not rather

upon the ignorance of Men and the difficulty of the Scriptures; and indeed in the Scriptures, there are some things difficult enough, and among Men many ignorant more than too much; but ignorance in difficulties never comes to error and contention, if Men can be content to be ignorant in what they cannot well understand, this is, pia & doct a ignorantia, as St. Auftin hath it, a pious and a learned ignorance: indeed not so much an ignorance, as a willing and voluntary necessity, which of all things else in matters that are thorny and perplexed, is the best preserver of peace. There may be, no doubt, abstrufe questions enough, proposed by Churchmen and handled too, but they never come to ftirs and strifes in the Church until they that are ignorant and blind, like those Pharisees, out of pride or some other Lust, will needs fay and believe too, that they fee; And then fuch guides and their blinder followers, how suddenly are they both in the ditch plunged over head and ears in errour, ere they are aware? Ignorance therefore never causeth errour and diffention, unless one Lust or other doth first cause the ignorance: so St. Petertells us, somethings are hard to be understood in St. Pauls Epistles, which yet hurts none but unlearned and unstable Men; Men carried about, it feems, with diverfe Lufts, like empty Clouds with feveral winds, who therefore pervert fuch difficult places to their own destruction; and let it ever be their own blame, not the Scriptures, which are most unwillingly wrested to the adulterating of that 'very truth which themselves do deliver. But the holy Scripture is not composed only of difficulties, it hath shallows in it, and Fords where the Lamb may wade, as well as Pools and Pits, where the Elephant may fwim, yea and drown too. As there are exquisite rarities to depel satiety, so is there folid food enough too, to fatisfy hunger; And in these that are universally necessary unto life, the Scriptures.

tures are so clear and free from difficulty, as there is no room for ignorance, did not Men look on them through the false Spectacles of their deceitful affections; For if the Gospel be hid, it is hid unto those that perish, to those, whose Eyes the God of this world hath blinded, saith St. Paul plainly; neither doth the God of this world otherwise blind them, but by exhaling the vapours of worldly Lusts, that darken and pervert the judgment. Whether therefore we recur either to the difficulty of the Scripture, or ignorance of Men; we are still brought back in conclusion, according to St. James here, to the sufts of their members, as the true and proper causes from whence such bitter contentions in the Church have been raised, nourished, and with such violence prosecuted,

for are they not hence?

And hence indeed they are, so much the very demand doth import; but 'tis not enough to fay fo, we must shew it too, as well as say it. And that may not well be done, unless we condescend unto some particulars, take a short view of these several Lusts, and see a little what feveral errours they have begotten, and with them what contentions in the Church. Love and Hatred, if milapplied, are the two radical Luststhat both found and foster all others. Those that proceed from Love, the concupiscible part of the Soul, are either from the immoderate Love of Pleasure, or of Profit or Honour, which the beloved Disciple terms, the lusts of the slesh, the lusts of the Eye, and the pride of Life, and these are all either worldly or sensual: But those that iffue from Hatred, the irascible part, whether from the hatred of peace, or of truth, are more directly Devilish; And therefore our St. James a little before reduceth them all unto three heads. But if there be bitter emulation and strife among James iii. you, this wisdom descendeth not from above, but is earth- 15. ly, sensual, and devilish.

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To

To begin the instance with that terrene and worldly affection of Pride and Vain-glory (though this hath something of Devil in it too) what a fruitful Mother hath it ever been of diffentions in Religion? and how many ways hath she hatched and brought forth her deformed iffue? Sometimes by an itching desire of knowing all things, which boldly fearthing into hidden fecrets leaves nothing unranfacked, whereby it may appear more learned: And then what such men conceive their profound speculations with much travel have drawn up out of the depth of night and darkness, left they should lose the price of their labour, they obtrude upon others as necessary to be believed. It was most rightly said, Never Heretick vet, that racked the bowels of the Church but his pretence was for truth; and Men do usually fall fo deeply in love with the conceited truth of their own invention, as all their pains feems to be loft, unless they may press it too upon the Conscience of every. Man else And then when probable conceipts come to be published for necessary truths, and speculations of fancy are once turned into Articles of Faith (as we see it hath fallen out, as in many others, so in the new Platform of Prefbyterial Purity, at first conceived but for a convenient Regiment, yet afterwards men becoming more enamour'd with their own conceptions, came to be urged at length for the necessary discipline of Christ, clearly commanded in Scripture, as the Scepter upon Earth and very Kingdom of our Saviour,) no marvel then I fay, if contentions be not only raised, but eagerly and obstinately pursued also; which yet are rendred the more violent by a second elation of mind that can well away with no superiority: And those, that by other mundane desires, are driven to endure it, yet how Heavenly do they do it? How do they mumur against the power of their Superintendents, like Corah, Dathan, and Abiram, Te take too much upon you, ye sons of Aaron, and much ado they have, not to say so of Moses too. Doubtless the cry in their hearts, is but that Conspiracy in the Psalmiss, Let us break their bonds asunder, and cast their cords from us. Sometimes again by an higher degree of ambition that will admit of no equality, that as the former would be subject unto none, so this would have all subject unto himself.

Pompeiu sve parem.

The one like Cafar, the other like Pompey, That can endure no Superiour, nor This brook any Equal: And on this ground it was, that the Greek Church first brake with the Roman, whose Bishop against right and reason, the rule of Christ, and decree of the Fathers, as she justly taxed him, did arrogate unto himself a plenitude of power. And from the same fountain have issued those Waters of strife which do at this day overflow, and almost drown all Christendom. Lastly, by an ambitious defire of Secular Rule and Empire; For there are not wanting examples in story facred and prophane of such as have brought in new Religions, or fitted the old unto the Palate of the People, by this means to retain their own, or gain unto themselves the Territories and Dominions of others; To this end Jeroboam first made an alteration in the Church of Ifrael, fetting up his Altars in Dan and Bethel, lest the ten Tribes by going up yearly unto Terusalem to sacrifice, as they were commanded, should chance to return in time unto the house of David from whence they were rent. And I could wish such fecular and politick respects had no power among any of our selves, I say not out of any fear lest the ten parts. should return again unto the house of Levi, or rather.

of God, from whence they are rent, (it were pretty well, if they could rest contented there,) but rather that fuch regards might not prevail with them, in the defire and intention of a farther renting, to animate our mutinous contenders and egg on their contentions, that look that way; I hope there are no fuch crafty Interlopers as he terms them, that put in their stock among the brawling Bankers, help to trouble the Waters, supposing in time to make another good fishing for themselves. Though it is to be feared fome Consciences there may be in the world extensive enough, and patent to swallow even a Cathedral on the top of an Abby, and never trouble the Stomach of it much with the digestion neither. It little matters for Sacriledge, they abhor Idols, and that is sufficient. But this appertains not so properly unto Ambition as unto Avarice, the second of these earthly affections, but no less contentious and turbulent than the The Apostle well terms it radix omnium malorum, the root of all evil, and especially so it is, by being the root of diffention, for where envying and strife is, there is confusion and every evil work. This therefore a fecond Parent, and Nurse too of this viperous brood of errour and contention: For what a multitude of erroneous but gainful pardons and dispensations, purgations and expiations of fin, what indulgences to commit, or else to continue in manifest wickedness, what translation of other mens merits on those that want of their own, and the like, hath this affection conceived, and brought into the world, and that not for morfels of bread, or handfuls of barley only, as that Prophet, but all, like Judas, for pieces of Silver? Such Silverlings what are they indeed, but Judas's, quastui habentes pietatem, saith St. Paul to Timothy, that make other mens goodness their own gain, yea and their wickedness too? Both are equally the Churches Treasure, that may not be dispensed,

Jam. iii.

nor these purged without money: So that Purgatory is but a Subterraneous Vault, digged only to come at a Mine, and that ignis fature, though it be but fantastical and imaginary, yet it serves turn to melt Bullion into his Holinesses Mint more abundantly, than any Princes fire elfe, that is real; And therefore it is not to be wondred at, if much stir be made, and many bellows ever blowing to keep it from going out. On the other side are there not others of whom the Apostle long since prophesied. that speak perverse things to draw Disciples after them, out of whom they suck no small advantage? such as can lead filly women Captive laden with fins and divers lusts, that like their fore-Fathers, the old Pharisees, can creep into Widows houses, and devour too under pretence of long Prayers? that can teach the Son of a profelyte to fay unto the Father, or rather the Wife Corban unto the Husband, if not a profelyte as themselves? Nay, until they become such, that neither the one, nor the other hath any just title unto his own goods, which therefore may be purloyned from them with a good Conscience, if it be to supply the necessity of the Saints, the right owners of them. Is not this likewife, as the same Apostle, Veritatem cauponari, to make merchandise of the Gofpel of truth, or rather of their own fancies and fallhood? Against all which questuous errours of such sheepskin'd Wolves on either fide, when the true and faithful sheepheard shall oppose himself, when these Flints and this Steel begin to knock and collide together, out fly the sparks of diffention, that inflame presently and set the world in combustion. Hence Luther stoutly opposing the Marts and Markets of the Roman Indulgencies, and whipping those buyers and sellers out of the Temple, first began that battery which since we see hath made fuch a wide breach in the very Towers of their Babel. But these wars and contentions are sensual, saith St. Fames,

James, as well as earthly: and fure pleasure is of little less

power with us, than profit: And whether we take it strictly for the concupiscence of carnal things, or more generally, for a defire of finning freely and without sting of Conscience, hath her part in these Tragedies, and brings not a little oyle unto the flames of contention; For this affection, finding the doctrine of the Cross grievous unto it, whose chief desire it is to injoy the delights of this life, and from them to pass into the joys of a better, hath for this purpose sought out Doctors, such as may comply with her defires, and it feems hath found them too, and that 2 Tim. iv. by heaps; so saith the Apostle, they heap up unto themselves Teachers after their own Lusts. I confess, I should not a little admire why the Romanist that is so strict in discipline, should yet in life be as loose as any; whence it should be, that pressing the necessity of good works so vehemently in their Doctrine, few men yet feem to want them or commit the contrary with less trouble to their Conscience; did not their enormous dispensing with Oaths of fidelity and horrible Incests, their supplying of some mens empty Lamps with other mens Oyl, their enlarging of Verial Sins, and their easiness of Absolution in such as are Mortal, and serving others the like, take off that admiration: Not that I dislike the distinction of Mortal Sins and Venial rightly stated, or yet the use of dispensation in the Church, much less of Absolution; but only the abuse of these things, which yet I think are more abused by particular Persons, sensual Priests, and presumptuous people, than by the general Doctrine of that Church. though so abused also: And I would we had no abuses tending that way at home: For some there are so strict in profession, and yet withal so dissolute in their Doctrine, and the unavoidable inferences of it, as would make a man admire on the other fide, why they should not either teach, as they profess, or else profess plainly, as they

they teach; such as can distinguish also of Venial and Mortal Sins, but in another manner, not from the Nature of the Sin, but the Condition of the Person; The best works they can do, are deadly unto some, whilst the deadliest iniquities they commit, shall be but Venial in the mean time unto themselves, as not making any breach between God and their Souls, even then, when they commit them, yea as pardoned with a non obstante before they are committed; fuch as having no part of true righteousness in themselves, yet even then by Faith and Faith alone may have the Merits imputed, and Righteoufness too of another: such as can actually commit Mortal iniquities, and yet at the same time remain still habitually Righteous: fuch as can exclude good works from the gaining of their justification, and when they have gained it, can lose it no more by any works that are evil: fuch as need not care what fins their flesh committeth. fo long as they act them not without fome reluctancy of the spirit. For so fin the godly; and since no Reprobates have any commerce with the internal motions of the Spirit, as being altogether flesh, they can even from the enormity of their fins grieving the Holy Ghost, conclude the very certainty of their Salvation. as no way else more certain that the Holy Ghost is within them. No marvel fure if these and many other their sweet and comfortable positions have easily found fuch multitudes of Disciples in the world, or that they contend so eagerly and strive for them tanquam pro aris of focis, as for the main points of their Religion and Faith, or whatsoever else is dear unto them. And less marvel it is, that these Disciples should be so free and o. pen-handed unto their Teachers, when their Teachers understanding their defires are so favourable unto their Disciples: For certainly next unto that of the Alcoran, I know not any Doctrine else in these days so kind and courteous

courteous unto flesh and blood, or in the Genius and just confequences more impure and diffolute, than that of those who of all others most profess strictness and purity. But so it is fit such corrupt people, and their hired Priests should claw one another, but scratch and lacerate every Man elfe. You have feen the earthly and fenfual affections of Love, the love of Honour, Profit and Pleafure, blowing the coals of differtion; there is one blaft of Hatred behind, and that will shew it to be Devilish also. For there are not wanting instruments of Satan most like himself, malignant Spirits, that without the help of these respects can find in their hearts meerly out of the hatred of Peace and Truth too, some of them, to raise Cavils and Contentions in the World, such as those of whom Saluft speaks, Quibus quiet a movere magna merces videbater, who take it for a sufficient hire to set them a work, "If they may but disturb things quiet and establifted 3 Eft enim quoddam bominum genus, quod fine hofte vivere non potest, for there is, as he well faith, a Nation of People that cannot endure to live without an Enemy; fueh as Trog w pronounceth the old Spaniard, adeo infensum concordia, ut puro illius odio inimicitias Sufcipiat: Fishes that cannot live but in Flood-hatches, Salamanders that die, but in the flames of Contention. But some of these are of an higher pitch, and have their aim even at Truth it felf; and though for the most part but Table and Trencher Mates for buffoonery; yet befides their fcurrilous prophaneness, they can sometimes be bold to argue: and it is marvellous to confider what scruples of difficulty they move, what knots of Sophistry they knit, what accusations on all sides these Scepticks frame, and this to no other purpole, but to puzle the World in the already difficult fearch of verity; hoping that others upon despair of finding out the true Religion, may come at length to conceipt, as themselves in favour favour of their Epicurism do, that there may be no truth in any; for this can be no other beast, than that which we term an Atheist, something worse than Devilish. For the Devil doth believe and tremble. And such are the true causes of those Wars, from whence proceed all the wounds and breaches, that are or have been made in the Church. Other prejudices and partialities there are arising from them, that keep these wounds open, and will not permit them to close again; but this may suffice for the present to verifie the answer of St. James in this his

responsive demand, For are they not bence?

Now the intent of all this fearch into the beginnings and first Fountains of Dissention and War, is but to lead us in the end into the way of Reconciliation and Peace. This was the purpose of St. James's enquiry, and it should be ours. Shall we then for conclusion of all change the question, let go nude bella, and demand now at last clean contrary, unde Pax? From whence comes Peace? from whence amidst all these stirs may that be procured? If we do so, An non hine, is at hand, comes it not hence, even from removing those Lusts and corrupt affections, that are the causes of War? Many good means and medicines indeed have been fought out and applied to cool the burning heat of these Feavors of Dissention, and yet all but Empirical palliations, for a time peradventure affording some ease; but hope of health or recovery there is not any, untill the putrid humours shall be purged out, that cause and feed the distemper: All other remedies of decision, or ways of pacification, which Men can either propose or practise without this, are too feeble and weak for the purpose; For what, are the Fathers they that may give end to these differences? There is a reverence belonging unto them, and let them have it; but how should they finish the broils of after times, that could not pacify the stirs of their own ? Shall the antece-

dent Councils give the definitive Sentence ? But what if they handle not all the controversies among themselves? How if a good Cause found ill Pleaders, and so fell, not through its own weakness, but fearful silence, or unskilful defence? None of these are impossible, yea some say, that all of them have fallen out. Shall then a present Council clear all doubts? There is little hopes of any fuch, that shall be Occumenical; and were there any fuch, less hope but that it would be carried by Faction. Or else is the Bishop of Rome the Man, on whose peremptory definitions we must all rely? But this is one of the points of controversie, the mainest one, and in such he may not be his own Judge. It is not any of these, nor indeed any thing elfe, that may restore us our peace: Not that device of an implicite and infolded Faith, for these Controversies are between great Clerks, that belongs only to the ignorant and simple; Not that Law of the Muscovite, which forbids all disputes in point of Religion (though in impertinent curiofities of excellent use, and whilst Spirits are inraged in others too, that are material) for fo every Man may teach dogmatically what he lift, and be fure to be controlled by no Man; Not that position of the Alcoran, that every one may be saved in his own Religion; for it is impious, though peradventure true enough, if his own be the Christian Religion, yet not of force enough to allay Contentions, for we are to consider what is likely, as well as what is possible, and Errours that are dangerous must be oppugned as well as such as are absolutely deadly. No not the decision by Miracles, for we are forewarned against them: Antichrist must come with all false signs and lying wonders, able to seduce if it were possible the very Elect of God. Nor yet that brief and compendious way of ending controversies by killing those that gainsay them, a Remedy as voin as wicked : For the true Church like the lopt Tree,

Per damna, per cædes, ab ipso Ducit opes animumq; ferro,

hath ever thrived under the Axe, and gained by the lopping. But peradventure what the Hangman cannot do, nor any thing elfe, the Devil may; for some have been so shameless to repair even thither for the ending of controversies, adjuring and conjuring by Spells and Exorcisms Satan himself to give answer out of possessed bodies, as out of his Prophetick Charms, unto the truth of his disputed Articles: A strange remedy and desperate as their cause, that would establish truth in Religion by the Spirit of Errour, and Father of Lies. Neither these, nor any thing else can prevail. Authority may restrain, wise Men may mollifie and perswade, but neither the power of the Magistrate, nor skill of the Learned are both able to effect it; whatfoever remedies the Wit and Confidence of either dare, or any Catholick Moderator else, yea of the great Cassander himself may invent or propound, until every Man seek to remedy one, will be found too weak for the purpole; they are all either dangerous, or not fully profitable Plaisters, if not malignant and hurtful, yet at best too narrow for the Sore, and unable to pierce unto the root of the Malady; It is only the removing of those inordinate Lusts, the causes of War; that is able to give us a true and durable Peace; For the bitterness of the streams must be cured at the Fountain, and the fire quenched by subduction of the fuel, otherwife effects will ever iffue from their causes; And therefore the wisdom which is from above, faith my St. James, is first pure, then peaceable; And our Saviour observes the same method in his benedictions : first, bleffed are the Matt. v. pure in heart, and then immediately, bleffed are the peace-makers; for until the heart which is the Fountain

be purged, there is no expectation of Peace. We may therefore cast up our Eyes towards Heaven, and profess outwardly as much purity as we please, but so long as we are contentious, and at opposition still with the Church and her peace, it is a manifest sign our Wisdom is not from above, nor yet our selves so pure in Heart, as we should be; For were the Heart once well purged and purified from these earthly and sensual desires, that difturb the Soul, and darken the mind, what peaceable and peace-making affections would succeed, what calmness and ferenity, able to clear the eye of the Soul in discerning evident truth, and to temper the passions of the Soul in such truths, as are not easily discernable? And so end most controversies and at least moderate all, teaching us. as St. Paul speaks, sapere ad sobrietatem, to be wife, but unto sobriety, or as St. James, to shew forth our works in the meekness of wisdom; For soberness, meekness. patience, gentleness, brotherly-kindness, love and the like. these are the high and proper effects of the Wisdom, which is desuper from above, but may not descend into a Soul filled already with those Lusts, that are desubter from flesh and earthly things beneath. Virtues and endow. ments these, that seem to restore the Soul to her native beauty, render it sweet and amiable, and of all other makes her most like unto her Saviour: Vertues therefore so peculiar unto his Gospel, as it breaths almost no other language; And were that Gospel a while obeyed rather than disputed, obeyed in necessary duties, rather than disputed in speculative difficulties, it would soon be unto us, what it is in it self, Evangelium pacis a Gospel of Peace, which the God of Peace vouchfafe unto us all to study, even through Jesus Christ our Peace-maker, to whom with the Holy Ghost, three persons, &c. Amen.

Laus Deo in aternum.

Amen.

DISCOURSE

OF

ELECTION

AND

REPROBATION.

SERMON V.

Upon Hosea xiii. 9.

Oh Israel thou hast destroyed thy self, but in. Me is thine help.

S there is nothing more necessary, so is there not any thing of greater difficulty, than to draw man unto a true thankfulness for Gods Mercies, or a just acknowledgment of his own Errours. It will not be easie for his Ministers to prevail in that here, which could not be done in Paradise, no not by God himself, where although it were not the first Sin (for it doth of necessary suppose a former) yet it was the second

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in time, and I think in greatness before the first. The Woman she transfers the fault on the Serpent, and Adam on the Woman which thou gavest me, she delivered me

Gen. iii. of the fruit and I did eat.

And fuch as was then, fuch or worse is still the corrupt and stubborn disposition of a Sinner, who, though his own guilty Conscience make him hide his head in a bush for shame, yet thinks any Fig-leaves of excuse will serve turn to cover his nakedness from those Eyes, unto which all things are transparent; A crime we have received from our fore-Fathers, that first used it; the Teats of Evergave no other milk, than this perverfness unto all her Children. In good and laudable actions every man can readily teach his mouth to kiss his hand, as Job speaks, to commend and applaud the work, and be content to receive the honour unto himself: But if the question be of our Errours and misdeeds, how do we labour and sweat to convey the burthen from our own shoulders! How ingenious presently is the froward nature of most men to knit the Stoical Chain of destiny, and (be the action never so detestable and vile) to fasten the first Link not to the foot of Jupiters Chair, the Stars and Constellations of Heaven, but, which is a degree beyond the Stoicks, to the very arm of the Almighty! In this case we are all grown acute Philosophers, and can climb the physical Scale of Causes, as if it were Jacobs Ladder, until by it we ascend into Heaven, yea into the very closet of God, where they will fearch the Book of hidden Counfels and eternal Decrees, and from thence draw dark and blind consequences of inevitable and fatal necessity, rather than flesh and blood should want wherewith to plead with its Maker; That as the men of the Man of fin have devised a compendious way by one position to answer all objections against their Doctrin, namely That their Church cannot err: So these men have found out as brief a Tenent

to stop the mouth of all reproof in the Errours and Herefies of their life, to wit, that they cannot chuse but err; As if they had no means to decline the punishment, unless they drew in God to be a Party in the offence. But it were good that Man would plead with Man, that the Potsbeard would contend with the Potsbeards of the Earth, as Isaiah speaks, and not with his Creator; whose Scepter is a rod of Iron, wherewith he can at his pleafure bruise the vessel of the Potter, for he hath power over his clay: A power, notwithstanding which how unwilling he is to use, and how justly at length he doth use, and how mercifully he forbears to use, we are in these few words by God himself given to understand, that so we might cease to wrangle with the Divine Justice, that is so loth to strike. O I frael! words of great compassion, and learn to condemn our felves and our own fins in the evil we fuffer, when it doth strike. Thou bast destroyed shy felf. And to bless and adore God for all the good we either do or receive when in special mercy it doth not strike, --- but in me is thy help: O Ifrael, thou hast destroyed thy felf, but &c.

But Israel is a word that wants not ambiguities, for all are not Israel, that are of Israel: There are Israelites of the seed, and Israelites of the Faith of Abraham. There are Sons of slesh, and Sons of the promise, and Israel is the Church of God, the womb that conceives and bears both. Due Gentes in utero: It is Rebekahs womb, in which Jacob and Esan, and in them two mighty Nations do contend and strive; It is the Net in the Gospel, that contains things both good and bad; The Fold, that hath Sheep and Goats; The Field, that hath Tares and Wheat; The Barn-floor, that hath Wheat and Chaff. So then to collect the sum and substance of those points, which this Scripture doth especially present un-

to confideration:

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Here are first, two forts of people, the Good and the I.

Bad, Elect and Reprobate, implied in I frael.

Secondly, the two feveral Ends of those two forts. Life 2. and Death, Destruction and Salvation: for the help here may be none other than help from destruction, and that can be nothing else than Salvation, and so some Translations render it.

And lastly, the two feveral causes of those ends. God and Man; God, of life; Man, of death; God the cause of Salvation unto the Elect, and the Reprobate the cause of destruction unto themselves; whereby neither those that are faved, may facrifice unto their own Nets, nor they which perish, lay any blame on his decrees; these being no less deprived of all excuse, than those bereaved

of all boafting. O Ifrael, thou haft, &c.

That these words may have a true and litteral understanding of Calamities and Deliverances incident unto this present life, that which immediately goes before in the precedent verse, I will meet them as a Bear bereaved of her whelps, &c. will not suffer any Man to doubt: But that they are only and principally meant of fuch, and not of eternal destruction, and Salvation in them, that which follows, will permit no man to believe, I will ransome them from the power of the grave: I will redeem them from death : O death, I will be thy plague, O grave, I will be thy destruction: words that do not carry a found of momentany affliction. And therefore this illustrious promise, or Prophecy, or both, by the As Cor. xv. postle to the Corinthians is repeated, and worthily appropriated unto him, who is the Saviour of Body and Soul, and hath redeemed us from first and second, both Corporal and Eternal death. The more deservedly is Pifcator, otherwife a Learned and Industrious Pastor, to be blamed, who in a late and negligent tract of Predestination, having so ordered the state of Reprobation,

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as he faw God thereby must needs become the first Author and Procurer of his Creatures endless destruction, lest this place here, Ob Israel thou hast destroyed thy felf, should cross his intent, or hinder his building, replies that it is meant of fuch destruction only as pertains unto the present World; as if there were not one and the same cause of destruction in both, nay as if it were more prejudicial unto God, and his Justice, to be the absolute cause of slight and short troubles here, than of perpetual and everlasting forrows in Hell hereafter. It is strange he should rather seek an answer, than acknowledge the truth of fo excellent a fentence: A fentence, that is indeed the very line and level, whereby himfelf and every one elfe, must direct and square all his propofitions, that concern those eternal appointments and decrees of a just and merciful God. It is the best if not the only Star and Card and Compass too, on which the weak age of reason must continually fix it self, whilst it Steers in this dangerous Navigation, in this immense and bottomless Sea of Predestination, in which Aby [um Aby [um invocat, one Deep calls upon another, Deep upon Deep and Rock upon Rock, so thick, that in seeking to avoid the one, unless this Golden Rule be our direction, we shall be fure to strike and split upon the other, as many that have failed before us, have done, whose Bark and burthen should never have perished, had this notable Saying fate Pilot at the Helm, by whose shipwrack we may learn wisdom to beware. For some of the first and best Reformers of the Roman Superstition, justly displeased at the Pelagian freedom of the Papist, whereby Man is made the first mover unto his own good, striving with all their might to bear up from this Charybdis, fell foul upon sylla on the other side, and instead of Pelagian liberty brought in more than Manichean necessity, whereby God is as far intitled unto Mans ill: Both in extreams,

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extreams, and both extreamly to be blamed; the former being not able fully to fay, In thee is our Salvation, unto God; the latter, Thou baft destroyed thy felf, un. to Man. Arminius of late, an Acute Dutchman, Steps forth to reform these Reformers, whose main Errour notwithstanding, which he should have condemned especially, he is found especially to imitate, fleying where he should but sheer, and flying from one extream to another, when the truth lies between both. For as they upon a worthy diflike of a conditional Election upon forefeen merits, through heat or ignorance, come to maintain an absolute Reprobation; so he out of his as worthy diflike of this Iron and Adamantine decree of absolute Reprobation without demerits, fell back again unto conditional Election: In both, both of them equally erring. the truth lying equally distant from both, so as it is not easie to judge, (Election upon good works being derogatory to the freeness of Gods mercy, and Reprobation without evil unto the Truth of his Justice) whether contains the greater impiety? The one gives too much unto Man in the work of Salvation; The other too much unto God in the means of damnation. My Text convinceth both, the former in the latter part, and the latter in the former. O Ifrael, thou haft destroyed thy felf. but in me is thy help.

And as in Errours, so are their portions not much unequal in Truth. For Arminius election upon foresight, and his Adversaries absolute reprobation are not more salse, than their absolute Election, and his Reprobation upon foresight are, as I conceive it, apparently true; which is not the least reason, that they which are brethren and friends in all other points, sweetly conspiring against the common Enemy, should with such violent affections enter into this Civil War amongst themselves; For there is no stronger nourishment unto mutual per-

fwalion.

swasion, than when either side shall behold some demonftrative truths in his own, and as groß and palpable errours in the others opinion: It can hardly chuse but beget prejudice and partiality in either: with which spechacles, that alter the quality, and double the quantity of things, if once Men come to read or judge, no marvel if there follow a stiff and stubborn defence, and as eager and peremptory profecution on both fides; Paries jam proximus ardet. Hence it is, that the neighbour Countrys are in so great combustion, and it may well be feared, lest some sparks of their flame, if neglected, should kindle a fire of the like contention somewhere else. So that, that which judicious Hooker observed between Reverend Beza and his Adversary in the question of Excommunication, that they had made an even division of the truth, may well be verified of Arminius and his followers, with their opposers, the Remonstrants and Contra Remonstrants, as they term themselves in Germany, as they that have no less equally shared both Truth and Errour between them. And the reason hereof is, for that either feeking to rectifie the crooked opinion of the other, deals with it as he would do with a crooked stick, bending it as far unto the one side, as he found it before inclining unto the other: and indeed it is the best way to bring the stick to the straight line between both; But opinions are not like rods, that have springs in them, they draw rather unto the nature of a Lesbian leaden rule, where you bend them, there they stand. The cure by contraries is not always good in the fickness of the Body, feldom or never in Errours, the Diseases of the mind; because Truth for the most part, like Virtue, dwells between two contrary extreams, that are vitious. The Persian Manes, who well deserved that name from the Grecian Mavia for his unfound Doctrine that carries so much madness in it, had not long established his Herelie

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refie in one extream, by faltning upon Mans will a natural necessity unto evil by creation; but our Countryman Pelagins directly opposeth and confronts him with his Herefie in the other, by giving unto Mans will a natural freedom unto good after corruption. The Truth in the mean time evenly wades between both, affirming the corruption of Nature, but by freedom of will against Manes, and in this corruption no freedom but by grace against Pelagius. In like fort Nestorius in the Primitive Church is so earnest for the distinction of two Natures in Christ, as he divides his Person: and Entyches on the other side is so intent unto the unity of Christs Person, as he confounds his Natures: the Catholick verity holds the Golden mean, a distinction of two Natures in the unity of one Person. After the same manner it fareth here; Armining is so violent to remove God from being the Author of evil, as he makes Man the first mover unto good; His Adversaries on the other side are so desirous to intitle God unto our good, as they lay a necessity upon Man of his evil; the one through a respective Election, and the other by an absolute Reprobation. The truth, as I take it, lies here also between these two, that are extreams; I am fure the opinion of St. Anstin doth, bestowing according to the tenour of my Text, the just defert of Mans destruction upon his own voluntary disobedience by a respective Reprobation against the one, and giving the honour unto the free Grace of God in our good and Salvation, by an absolute Election against the other. And the Coherence of these two, an absolute Election, and a Reprobation upon forelight, if we suppole fin to preceed either, as of necessity we must, if not in act yet in prescience, is clear and manifest; For the Reprobation is respective, where there is a desert of destruction; but the Election absolute, when all deserve nothing but Reprobation. Thus veritas inter berefer, the truth doth evermore hang crucified between two herefies, like Christ, (whose it is,) between two Thieves.

Of these three, The one making both the Decrees absolute, must needs withal make God the Author as well of evil, as of good; The other making both upon forefight, must needs make man the author as well of good as of evil; Only the mean making one absolute, and the other upon forelight, doth withal make God the author of mans good, and yet leaves man to be the procurer of his own hurt. It was a witty and a pleasant saying of Maximilian the Emperour comparing himself with the Kings of Spain and France together, That there were but three Kings in the time wherein he lived, Rex Hominum, Rex Alinbrum, Rex Regum. The spanish, a King of men, because he used them ingenuously and liberally, as men: The French, of Asses, for the immoderate exactions he took of them: Himfelf a King of Kings, for they would do only what themselves pleased. What was by him merrily spoken of those three Kings, may not unfitly be applied for fundry respects unto these three opinions: The first whereof leaves reasonable creatures no more freedom in their actions than if they were beafts: The fecond gives them fo much, as if they were left like Kings to the government of their own wills: The third only squares with the liberty of men, to whom it gives Election and Choice, whereby they exceed Beafts, but that in their Spiritual good fweetly guided and governed by divine Grace, whereby they fall fhort of absolute Kings. The one makes God a Tyrannical, the other a Titular, the last a real and a just King; A King that will be justified in his sayings, and overcome when he is judged; Neminem indebite damnans, neminem debite liberans, ut nec illim justa querimonia, nec bujus veram arrogantia, fi vel ifte dicat merniffe fer gratiam, vel ille afferat won merniffe fe panam; damning no man, faith Profper,

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undefervedly, nor faving any man defervedly; that so neither the ones boafting should be true if he say he hath merited grace, nor the others complaint just, if he say he hath not merited punishment. And indeed both are utterly to renounce either, since both have deserved punishment, and both received undeferved grace; for either part of my Text may have a convenient sense appliable unto either fort of men: The Elect in some sort have destroyed themselves, and the Reprobate in some fort have had help from God; For as these, unless they had help, could not rightly be faid to have destroyed themselves; so neither they, unless they had or would have destroyed themselves, could rightly be said to have had help from God. The Reprobate then have had sufficient help. and the Elect have done sufficient to deserve destruction; yet so as we must still remember, that we are especially to appropriate the first, that is destruction, to the Reprobate, who only shall be actually destroyed; and the second, that is help, to the Elect, who only are effectually holpen. But howfoever the Reprobate have the first place, and the Elect the second, as they here lie in my Text; yet fince Election is in order precedent unto Reprobation, I hope I may have good leave so to order it. fetting the first last, and the last first, as in Nature and dignity they deserve. And therefore reserving the second place, and ending of this discourse unto the destruction of the wicked, that shall never end; we will begin, through the help of God, with that help and falvation which the Elect receive of God by a Decree that never had beginning, but is as Eternal, as he himself, who for this respect here saies, In me is thy help.

At the feet of whose Divine Majesty I now cast my self, humbly beseeching and imploring his aid and affistance unto my Heart and Tongue in these high and secret Mysteries, that I may speak nothing but what is agreeable unto his holy word, and that with such reverence, as becomes his Majesty, and this Sacred Place.

Since this whole sentence, as I said, is appliable unto either fort of people, it followeth, that before we speak of this special help of the Elect, we say something of that destruction whereunto this help doth relate; wherein notwithstanding we shall not need to spend much time; for that the Elect of God have destroyed themselves, that is, were and are in themselves worthy of destruction, none, I think, do either doubt or deny: Only concerning the order and precedence, question hath been made, some giving the priority unto Election, affirming that they were first elected, who afterwards through sin came to deserve destruction, as thinking it impossible that the merit of destruction, as being a temporal Act, should preceed the free mercy of God established by an eternal Decree, and thereby, (which is the cause of no few errours) inverting and perverting both the order of my Text, and the nature of the things, strangely presupposing help or falvation, without supposing any former destruction, which fuch relative terms must of necessity respect: As strange a contradiction, as if they should say that punishing Justice did precede the fault which it doth punish, or acts of mercy might be extended on those that never were in misery; For fince the decrees of Election and Reprobation are made and ordained by the same properties in God, whereby men are punished of saved, it follows, that as Reprobation must needs be an act of punishing Justice, so Election an effect of contrary Mercy. And herein doth confift the special difference between the Predestination of Men and Angels: For their Election was a mercy preferving them from falling into the pit of destruction: But ours a mercy raising us up, and drawing us out of that destruction whereinto we were faln: Theirs may better be termed Goodness, than Mercy, because it is not opposite unto .

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ad Cleric.

Abbot in præfat. Exercitat. de gratia & perfeverant.

De bono Perfev. cap. 14.

unto luftice, as ours is, and therefore is not goodness, but strictly and properly the mercy of God: now Mifericordia propria feder, mi feria eft, the proper fent or object Ber. de Con. of Mercy is milery, faith St. Bernard. And therefore, Quinon ponit primo miseriam in lup su haminis, ponere ille mifericordiam in Elettione non poreft, He that first grants not mifery in the fall, can never place mercy in the Election of man, faid a late worthy Bishop: both agreeing with that of Esdrus after his confession unto God: But because of us somers, whon shall be called wereiful. To make this yet more manifest by the definition of Election, Itis, faith St. Auftin, Preparatio beneficiorum Dei, quibus certiffime liberantur, quienna; tiberantur, A preparation of those benefits of God. whereby they are certainly faved wholoever are faved: And what are these benefits but a new heart and a new Spirit, begotten through effectual grace, and a powerful vocation unto fincere repentance, and to lively faith in the death and blood of the Son of God? Now what have any of these to do with Innocency? To whom else may they belong, but a finner, but to one subjected and devoted unto that destruction, from whence he could not be delivered but by the mercy of such a Redeemer? As for the reason drawn from the time of sin and the Decree of Salvation before all time, the deceit and errour of that doth apparently consist in a wrong comparing of an external Act of mans, with an internal Act of Gods; when the comparison should have been, if rightly made, between two internal acts of God: for mans work is here to be considered, not as it was done by him, but as it was foreseen by God; and then, if thus taken, you shall easily find the temporary fin of man to be no less eternal in Gods prescience, than the deliverance from it, or punishment for it could be in his Decree: For as Gods Electing doth in order of necessity presuppose the forelight

forelight of their being that are elected, though they be elected before they be, quia objectum prime est in se quam objiciatur actus in ipsum tendenti: So for the fame reason, that it doth presuppose this positive foresight of their being, it must also the permissive of their being miserable, because Election is from mercy, and mercy, as is faid, doth always presuppose its object, which is mifery. It follows therefore, to conclude this point, that the very Elect of God acknowledge to the praise of the riches of his exceeding free compassion, that when he in his fecret determination fet it down, Those shall live and not die, they lay, as ugly spectacles before him, as Lepers covered with dung and mire, as Ulcers putrified in their Fathers Loins, miserable and worthy of nothing, but to be had in detestation. In the proof whereof, I have made the longer stay, partly because it opens a passage for some things that must follow anon, but especially that the truth of St. Austins opinion might more clearly appear, affirming, that in the fearch of Election and Reprobation, no mans wit should presume to ascend above the miserable mass of corruption. Mans Nature at first was by Creation Gold, but Sin was the poysonous men fruum, the aqua regis more than Chymical, that dissolved it and drew off the purer parts, leaving unto us nothing but this earth and these faces of that Gold. Thus was his fall a great fall indeed, from the purity of Gold, to the vility of Clay; and this Clay is that impure lump, meant by St. Austin, over which he grants with the Apostle, that the Potter hath power thereout to Rom. ix. frame Vessels either to dishonour or honour as it pleaseth bim beft. The one being their defert, the other his own mercy. Huic fit misericordia, tibi non fit injuria, faith the same Father. God chuseth one, he refuseth another; to him he sheweth mercy, to thee he doth no injury, fince the one doth receive but what all do deserve.

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But enough of the defert of destruction: now of the undeserved help; For Man might fall of himself, but rise again he could not without the help of another, nor of any other but him, who here saith, In me is thy help.

And that we have help from God, and that we need so to have, there is none, no not Polagino bimself, that in plain terms ever durft deny. He will, if preffed, for shame acknowledge and subscribe unto the necessity of Grace in thew of words; but as the manner of all Hereticks is, he doth but equivocate, making terms, in themselves plain, by secret reservation false, and fraudulent, that so he might have a back-door at a time of need, whereat to deceive and abuse both himself and his reader; For fecretly within his own mind, he defires Grace, by quicquid gratis datur, that by this means under the name of Grace, he might hedge in free-will and abilities of Nature; Nay if this fraud be detected, he will come yet closer, for he will not refuse to confess a necessity of true internal Grace, such as the Gospel mentions, the Grace of Christ and of his Holy Spirit, and that it is the gift of God, yea a special gift which all have not, yet still he keeps this secret in the deep of his Heart, that all might have it, and that it is their own faults if they have it not, fince as he holds, this Grace is given and withheld according to the merits or demerits of Men, by a former good or evil use of their free will, ut gratia sonaret, & meritum delite sceret, that so grace might found in their words, and yet they retain merit in their minds. Such shift doth proud slime and dust make to magnifie the arm of flesh, and so unwilling is it to give the true and whole glory unto God whose it IS.

Yet this is not all, Men have more subtilities to rob God, or rather to deceive themselves. Arminius and his followers, the late Semi-pelagians step one Step farther, and with

with the Catholick truth acknowledge not only a true and internal Grace, but a liberal, free and preventing Grace, a Grace given, not deterved. But for all this he understands only such a Grace, as is common to both, to Elect and Reprobate, upon the good or evil use whereof it is, that Men become either. For according to these. Election doth not provide or prepare according to St. Austin, any special Grace for particular Men, but some particular men are specially elected, upon foresight of their well-husbanding of that Grace, which is common: fo that Man must still have the preheminence. For however it be from Gods Grace, that they have ability to obtain Salvation; yet that they are faved, when others, who received the same Grace, are not, this must needs be, not from his help, but their own will: An old rancid opinion long fince broached by Faustus and Casstanus, whose Books for this were condemned by Gelafine and a Council of seventy Bishops more, for erroneous and Apocryphal, and now lately again revived by Arminius, and others, who are not the Authors and Inventors, but only strenuous Advocates, requiring a relief after Judgment of a dead and rotten, a damned and long fince condemned Herefie. So that it is a good judgment of a Reverend Bishop, Faustum & Cassianum quasi perMetempsychosin in Arminio & Bertio revixisse, That the Souls of Faustus and Cassianus do as it were live again in Arminius and Bertius, they do so justly jump and conspire with their Doctrine of universal Grace, and Election upon forefight, than which no opinion can be more injurious unto God, or more grossly and demonstratively false in it self. For however it retains the name, it perverts the end and destroys the very Nature of Election, caufing that Predestination which the Apo-Itle unto the Ephesians tells us; was ordained in landem gloria gratia sua, to the praise of the glory of his Grace,

Grace, to serve and tend only unto the honour of our own propention and will, fince he that reigns in Heaven hath no more whereof to thank God, than he that lies burning in Hell; because from equal Grace they have wrought out these their unequal fortunes. And therefore, fay St. Paul what he will, Salvation is rather of him that willeth and runneth, that believeth and worketh, than of God that sheweth mercy; whereas it is not: neither doth it less pervert the End than the Nature thereof, converting the cause into the effect, and the effect into the cause, making Election a consequent of Faith and Repentance, when these are the true fruits of Election. which is the well-head of Grace, and all the rest of Gods favours, and our good deeds but streams issuing from that Fountain, who have all obtained mercy, with St. Paul, not because we were, but that we swould be faithful. Non vos me elegistis, for you have not chosen me, but I have chofen you, faith our Saviour, and have ordained you: for what? that you should go and bring forth, and that your fruit should remain; for I have ordained, I that do both begin and perfect the good deed, that do work in you both to will, and to do, do work in you also to do and to persevere, and that by my free Election and absolute decree; Ego posai, for I have ordained, that you go, and bring forth fruit, and that that fruit remain.

Phil. i. 2

John xv.

It were an endless work and a bootless expense of Travel to heap up places of Scripture for the enforcing of this point, they are every where obvious, the Glory of Gods grace through a free and undeserved Election being a main branch of the Gospel, and therefore often inserted, but by St. Paul purposely disputed and proved in a set discourse; wherein these new oppugners are so directly consuted, as if the Holy Ghost had espe-

cially

cially looked on them, when he fpake by his mouth, for there is no other intent or purpole, in that place, but to Rom. ix. demonstrate, that the Adoption of the Sons of God, doch not depend upon the carnal Generation of Abraham, as the lews conceived, nor yet upon our own or our Forefathers works, but simply upon the Eudochie, the meer good will and pleasure of God. This he makes manifest in all in a Type, under the names of two, Jacob and Efan, Brethren equal in all things, only unequal in the favour of God: both begotten by the same parents, and both born at the same birth, on either side no advantage by blood. and as little in quality, they had done neither good nor evil, nor could do at that time, wherein notwithstanding that the purpose of God might be known to stand according to Election, it was faid, I have loved Jacob, and hated Efan: No difference in the Persons, and yet a different respect of God, who is no respecter of persons, which moves the Apolle to a strange interrogation, but natural unto the place. Nunquid iniquitas apud Deum? what then, is there iniquity with God? God forbid; but how doth he answer it? doth he with these reply, that though they had then done neither good nor evil, yet God elected the one and rejected the other upon forefight of the good and evil which they afterwards would do? This had been an acute and brief answer, Quis iftum acutiffimum fenfum Apostolo defuisse mon miretur? Who can chuse but wonder the Apostle should not fee this fubtilty? faith St. Auftin. For had he known Epif. 193. it to have been fo, eodem modo folveret istam quastionem, he would foon have answered the question, immo nullam quam folvi opus effet, faceret questionem; Nay he had then never made any fuch question, that should need an answer. For there had not remained so much as any thew of injustice, where Love or Hatred doth proeeed according to good or gyil deferts; But now that there:

there should be a different judgment, where there is no

difference in merit, there cannot but feem a just occa-Sion of making the demand, Nunquid iniquitas? Whereunto leaving this vain gloss, as directly contrary unto his purpose, he reduceth all unto the meer will of God; I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion; An answer founding to this effect, That since both were equally conceived in original fin, deserved his Justice, his Love unto one was an act of Mercy, and in Mercy there is no cause of his will, but his will, nor of his Mercy, but his Mercy, I will have mercy, &c. And then quis nis insipiens Deum iniquum putet, five judicium pænale ingerat digno, sive misericordiam præstet indigno? Because, as before was noted, though the one obtain free favour, yet the other receives no injury; By which anfwer he doth at once free God from all injustice towards the Reprobate, and withal withdraws all merit from the Elect, who have that Name and Grace for no other cause but only because he had a will to shew Mercy, special Mercy unto them, which he did not unto others to whom notwithstanding they were of themselves in all things equal, and with whom they were in like fort obnoxious unto the revenge and power of Justice. False therefore and vain, and very derogatory unto the goodness of that God, in whom is our help, are their conceipts that build Election upon a foreseen good or evil use of a general and sufficient Grace, to the prejudice of that which is special and particular. For however we deny not, but rather piously believe, that his Providence doth sufficiently help all those whom his mercy doth vouchsase to call, yet withal we acknowledge it to be such an help, as wherewithal God, when he looked down from Heaven, faw there was none did good, no not one. A help therefore, which in effect doth not give Salvation, but takes away excuse,

Aug. Enchirid. cap. 98.

excuse, and seems not so much to justify them, as to make their Condemnation more just, who notwithstanding that they might not all perish, and that he might yet thew his Mercy, of his infinite goodness freely elected fome to such special Grace whereby they should not perish, a Grace effectual; receiving the rest unto endless punishment, for abusing that which was sufficient. that God doth not only give fuch Grace whereby we may be able to do, and then elect us for doing what we were able; but contrarily foreseeing that we would not do what we were able with that sufficient Grace to do. of his absolute Mercy did decree to give us such powerful and efficacious Grace, whereby we certainly should do, what otherwise without this special help, he knew we should not: For had not he by this means, as the Scripture testifies, reserved unto himself a Remnant, notwithstanding the former Grace, we had been all as sodom and perished as Gomorrha; And therefore Reliqui mihi, saith God unto Elias: It is not there are, or there remains unto me, but I have referved unto my felf feven thousand which never bowed the knee unto Baal. And from this Reliqui, they are termed Reliquie fecundum electionem gratia falva facta funt, A Remnant only are faved according to the Election of Grace: And if of Grace, furely not of foreseen works; 'yea so far is God from respecting the will or work of Man in the dispensation of his Grace, as he sometimes denies that help unto those that would use it well, which notwithstanding he offers and exhibits unto others, that he knew before would reject it. Had those great works, saith our Saviour, upbraiding the Jews, been done in Tyre and Sidon, they had repented in Sackcloth and Ashes. Lo how God ploughs the Sand and scatters his good seed upon the dry and barren hearts of the Jews, fitter for falt; and in the mean time withholds it from another foil, that would have

De sp. &. lit. c. 34.

have fructified, and brought forth the fruit of Repentance unto exernal life: What shall we say unto this? Two things occur which I only am willing to answer, faith St. Auftin in the like cafe; and are very for for this men quid miquitas apud Denm ? And O altitude divitio rum ! An Interrogation, and an exclamation, the one out of the ninth, and the other out of the eleventh to the Ram. And both joined tend unto this, That being affured there is no injustice with God, we should not fearth the cause but admire the depth of his Wildom whose judgments are unfearchable, and his ways paft finding out; For he often treads on water, that leaves no path or impression behind. He walks upon the great deep faith David, and his footsteps are not known. And whom this will not fatisfy; I must advice with the fame Father, Querat dollioner, fed caveat, ne inventati proc famptiorer : Let him feele thofethat are more leadnedy but take heed he dotte not meet with those that are too prefumptuous. Such furely as these conditional Electionersare, who, asif they were forerunners of the fecond coming of Christ, endued with the Spirit of Elian, have east down every Hill, and filled up every Valley, made whatbever feemed grooked ftreight, and whatfoever was rough smooth and plain, and by this means they, though but lambs, can easily wade, where those Elephants, the Fathers of the Primitive Church, found fuch Pits and Pools as they were glad to fwim. For what is there in their Doctrine not easie and even obvious and open, if God! hath diverly determined of none but fuch as are of divers and different merits? what room then is there left for o altitude! For they that give a cause of Election, take away all cause of the Apostles exclamation, because none do admire an effect but they that are ignorant of the cause, as here all must needs be, when of those that have one and fame cause, there is not one and the same regard,

regard, but the one is justly exposed unto hatred, the other vouchfafed love without all cause, at least that we can fearch out and inquire. The head of Nilus may be fooner found, than the Spring and Fountain of Elections the eye of the Eagle, that looks on the Sun, cannot difcover it, because it remains in his bosom that dwells in inaccessible light. And yet notwithstanding we do not make the will of God a royer irrational; For though there be no absolute cause of his will, yet his will is a reasonable cause of all other things, and it were most unreasonable to conceive that he should want reason for what he doth. that doth all things according to the counsel of his own will, that is, all outward things; for the internal and eternal operations of the Divinity are natural and necessary, and of such there is no counsel; but all his transient and outward works or immanent acts, if they have outward objects, (of which fort Election is one) are free and voluntary, and must needs have a reason why they are done, because there was no necessity they should All these things he doth not only achave been done. cording to his will, but at & Bealed To Bearing tos auto, According to the Counsel of his Will: And whatsoever is done with Counsel or wife resolution, hath of necessity some reason why it is done. And though this reason, as here it is, be often unknown unto us, who can know no more of his Will, than he himself shall please to reveal; yet howfoever we know not the reason, yet this we know, whatfoever the reason be, it cannot be drawn from our merits. The Election of the bleffed Angels, who received either a more excellent nature, or else a greater ability of Grace than the rest, as St. Austin disputes, was Lib. 12. de therefore free and without merit. Nay the Election of cap. 9. Jesus Christ the Man to be made the Son of God, was of meer grace and goodness, as the same Father doth in fundry places affirm. And shall Man, a Worm and dust

of the earth, plead defert, that only of all the rest deferved nothing but destruction; which though otherwise he did not, yet for this very arrogance he worthily should deserve? How much better were it for them. with those Saints in the Revelation, to cast their Crowns at the foot of the Throne, and with true humility to cry out with David, Non nobis Domine, non nobis, fed nomini tuo da gloriam. Not unto us, O Lord, not un. to us, but unto thy name give the glory, for thy mercy, and thy truths fake. For we have destroyed our selves. but thou hast redeemed our life from destruction, and wilt crown us in mercy and loving kindness. Then our mouths shall be satisfyed with good things. In the mean time let them be full of thy praise, for in thee, O Lord. is our help, in whom we live, move and have our being. for whom, and from whom, and by whom, are all things. and to whom be glory for evermore. Amen. do brow

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REPROBATION.

PART II.

SERMON VI.

Upon Hosea xiii. 9.

Itherto That help and Salvation is of the Lord,
Now That the death and destruction of man, is
from man, O I frael, thou hast destroyed thy self.
For however it be true, that it is God only who
properly inflicts destruction, in regard whereof it is rightly said, Vita & Mors à Domino, Life and death is from

Wifd, i.

the Lord; yet because he doth not inflict it but for mans wilful offence, it is as true, that he is not so specially the author of destruction, the inflictour, as he that deserves it. And therefore it is no less rightly said by the Wiseman, on the other fide: Dews mortem non fecit, God hath not made death, for he defireth not the deftruction of the living, but they themselves by the errours of their life and works of their hands have fought it out, and drawn it down upon their own heads. And therefore though life and death be both of God, yet after a different manner, Vita feilicet à donante, mors à vindicante : Life is his free gift, saith St. Auftin, but death the reward and wages, as the Apostle, of mans merit. From whence it is, that God is ever termed Pater misericordianum, the Father of Mercies, but never of Jultice, because no desert of man can make any claim unto it. It is born and bred within himself, a Thread like that of the Spiders, woven and Ipun out of his own bowels, whose nature and property it is, to have mercy and compassion. But for his Justice, it is not so with it, that seems so far from being natural, whereunto he is, as it were, violently drawn against his pature, tattus dolore cordis intrinsecus, Repenting, and as it were grieved at the heart, he faid, I will destroy the man which I have made. Neither is it more proper than natural, it is open fuum, his Act indeed, but op me alienum fuum, not his proper but his strange Act, as it is in Haiah, because there is something without him which calls for it, and requires it too of him. And therefore excellently St. Austin, Bonuseft Dam, juftus eft Dem spoteft fine bonzs meritir tiberare, quia bonus, eft; mon pateft fine malis meritis demunes, quie justus est: God is good and God is just He may save without good deferts because he is good but he cannot condemn without evil because he is just. Some notwithstanding affirm he may, because they imagin the Creatour bath

Gen.

Lib. 3.'
contra Julian. cap.
13.

an absolute power over his Creature; but we must beware. how we feethe properties of God at variance among them-Relves attributing unto him fireh a Power as thall thwart and foulder with his Justice; It is no less, nay it is more true of him, than of his Creature, Hud poteft, quod jure poteft. That he only can do which he lawfully may do; Not that he is bound by any superiour Law, but because as the Apoffle faid of the Gentile, Sibi inflex, He is a Law unto home left, which Law, in these kind of actions, is his Justice, nor his absolute Will; For their Rule is not to be approved. that fav. God doth not will actions, because they are right and good, but all actions are right and good, because he wills them! For then he might will any thing without injuffice, fince by willing he makes it just, even the destructiof the righteous with the wicked, which not with-Randing Abraham thought and was bold to affirm unto God himlest (of whom he was not blamed for it neither) that even in him it would be unjust. Whereunto that round and witty laying of St. Auften doth allo fubfcribe, Aug. lib. Dem reddit mala pro matis, quia juffus est; bona pro de Orat. malis, quia bonus eft , bona pro bonis, quia bonus & juft as ef ; folum non reddit mala pro bonis, quia injuftus non eft. But this Rule and that power was purposely invented to defend the direful decree of absolute Reprobation, that fo they might establish dominion, and that by might, which they law by equity could not be mainthiried; as I am now to flew and prove, being it throws the blame of man's destruction upon God, no otherwise than the former Election gives Gods glory unto man. The Authors of the one; and the other opinion being deceived by one, and the fame reason, which both imagined was to be had of both these opposite Decrees. And therefore as they faw a necessity of framing the one, so they ordered the other; the one making both upon forelight, the other, both absolute; whereby it is impossible but: either

either of them must err in one, since both cannot be true. For if Reprobation upon forefight only leave man to be the cause of his ruine, let Election be upon foresight too. and by the same reason it intitles him to his own salvation: So on the other fide, if an absolute Election make God the Supream Author of all our Good, how should as absolute a Reprobation choose but say the same of him in our Evil? For if good works be therefore the effects of Gods Election, because it is absolute; evil works must needs be the effects of absolute Reprobation for the same reason; what is said of one cannot be denied of the other, especially, fince they do so exactly square and fort one in all points answerable unto the other; Election, that is absolute, intends the end, and then provides the means, doth not absolute Reprobation do the like? wherein they fay the first Act or Decree of God was, to manifest his glory by the declaration of his Justice; but because Justice might not be shewed, but upon sinners, he did in the second place Will, Ordain and Decree (for these are the words of some, and it is the meaning of all) the ingresfion of fin by the fall of Adam, that so he might make a way for the execution of his Justice according to the former Decree; and whereby they are of necessity constrained thereunto. For either God by his second Decroe must determine Adams Will unto the committing of Sin, or Adam by the freedom of his Will should have power to frustrate Gods first Decree in the Declaration of his Justice. Horribile decretum fateor, an horrible Decree I confess, faith Mr. Calvin, whom but in this and his Platform, I shall ever honour. A horrible Decree indeed and of all pious minds to be abhorred, that first makes God unjust, that so he might shew his Justice, which in regard of the former, is not just neither: Nec enim justitia dicatur, for his Justice shall not be just, saith Fulgentius, fi puniendum reum non inve-

Ad Moni. lib. 1. c.

ni [e

wiffe sed fecisse dicatur, if he doth not find but make Men worthy of that punishment which it inflicts. For what greater injustice, faith the same Father, quant lapso retribuere pænam, quem stantem prædestinasse dicitur ad ruinam, than to punish him for falling, whom he did predestinate to fall whilst he stood? It is reported of Tiberius Ca far, that he had a great defire to have suet, cat. certain young Maids of Rome strangled to death, not for 61. any offence of theirs, but such was the cruelty of his disposition, only because he had a mind to have it so; but understanding that it was not lawful by the custom of the Countrey to put Virgins to death, he decreed and commanded (so to open a passage unto his former purpose) that the Hangman should first force and vitiate, and afterwards strangle them. I forbear to make application, it is too manifest, and chuse rather to pray and make supplication unto Christ, that he would be favourable and merciful unto the Doctors and Pastors of his Church, if deceived through Errour they are bold to teach and speak and write according to the example of Tiberius. I know it is not their defire or meaning to charge God with the Sin and Iniquity of Man, they constantly and with great indignation deny him to be the Author thereof; but like ill Logicians, they deny the conclusion, and in the mean time, establish those premiles, from whence though they grow hoarse yea burst with denying, it will of necessity follow: All the distinctions brought for the purpose fail, and should a Man rack and ranfack every dufty corner of his brain for more, they would still be all too few to defend or excuse it. That of the act, and of the vitiolity in the act, with the lame instance of an halting Horse, or an untuned Lute is often urged, and may have its use, but not here: For God, they say, is the cause of the action, but not of the obliquity in the action: As when a good Horseman rides

a lame Jade, or a skilful Musician strikes a crackt Lute; the one is the cause of the motion, but not of the lameness; the other of the found, but not of the harfhness: these are defects wherewith they are not to be blamed, because they arise not from their manner of working, but from the distemper of the subjects, on which they wrought. After Adam indeed had lamed and maimed himself by a fall, this distinction finds room for application; but what bath it to do with Adam in his Innocency, free from all lameness or laxation in his joints, a well-strung and a well-tun'd Instrument? Nor when the question is by what means he came to his hurts; let them take heed how they make God ride him lame, or ftrike him fo, as to strike him out of tune! Let him be never fo acute, he shall find it an hard matter to bestow the action upon one and the obliquity on another. In pofitive and affirmative precepts where a good action may be ill done, as he that gives Alms to be feen of Men, his eafy to diffinguish the vitiosity from the act; but in negative inhibitions, where not the manner of acting, but the act it self is forbidden, so that do it after what fort soever he will, he can never do it well, how we can differn the one from the other, and how God in this case may be the cause of the act and not of the Sin, which is neceffarily annexed to the act, because the act is it which is implyed, is more than my apprehension can reach unto I know there is a difference even here, between the act and the Sin, because the act, as the act, is not evil, but as forbidden by the Law. But how God may be an ana secedent cause that Adam should eat, and yet not the cause of his transgressing the Law, when he did eat, is that which I say I cannot, and which I think few elfe can any way conceive. For when God by his will leaves a necessity of the act, I pray what will become of Mans positibihis to avoid the fin? furely there is no plea for it, but this,

this, that fince necessity hath no Law, that which is done under it, is no fin, for fin is the transgression of a Law. Many other distinctions there are alledged, as that of the decree and the execution of the decree, of necessity and coaction, a diverse respect of the Divine decree and the Nature of Man, of a double will figni & beneplaciti. a fecret and revealed will; and laftly, the label annexed unto all, is the addition of the End, that it is willed and decreed only for the illustration of Gods Glory. These and more quiddities they have invented, the vanity whereof the time will not now permit me in particular to discourse; sure I am, they all fall short of effecting that, for which they were devised; they may peradventure quiet the Authors mind, but shall never justify those imposed and cruel decrees. There is a story or a Fable of a filly Man, that lying down to fleep with his head against a brazen Pot, and finding it but an hard Pillow, claps a Cushion into the mouth of his Pot, and lies down again, and then thinking the matter well mended and himself at ease, falls into a sound Nap. thinks they that imagine they may rest themselves upon this iron Doctrine having stuft it with the Feathers of these distinctions, do fitly make up the moral of this Fable: for though they lie as hard as they did before, yet this they have gained, that though they receive not thereby any true ease in their doubts, yet at least by thinking fo, they content and please their own conceipts, and so are fallen into a profound sleep, embracing dreams for truth, out of which God of his mercy vouchfafe to wake them, that so seeing and rejecting the weakness and lewdness of these triffing subtleties, they may rather abandon, and utterly forfake, than with fuch poor shifts seek to defend, a Doctrine so harsh in it self, injurious unto God, and dangerous unto Men, and unto the rest of the truth they profess, so extream scandalous. Who

can believe them in any thing elfe, faith Bellarmine, that shall fee them only so gross and impious in this? And it is marvellous to confider how all our Adversaries do generally raise their stiles and themselves, how they infult and triumph when they come unto this point, and what infinite absurdities they empty out, and disgorge upon us and our Doctrine, affirming that all those odious propositions fally imposed on St. Austin, do rightly and justly light upon us, who teach that God did therefore only create, that he might destroy the greatest part of mankind, whereunto they are unavoidably subjected by the unalterable, and energetical decrees of an eternal predestination, more immutable than the Laws of the Medes and Persians, that alter not; and more reluctable. than the destiny of the Stoicks, binding Men with the iron chains of immutable necessity; from whence they fay, it will follow, as the natural fruit of that Tree of Fate, that God is the Author of Sin, that he doth properly fin, that he only doth fin, and fo that fin is no fin: Pudet hac opprobria nobis Et dici potnisse, & non po twiffe refelli. It both shames and grieves good minds, that fuch ignominies should be objected, and that they may not be refuted; furely, at least for ought Lunderstand by the ordinary way, they may not. And therefore the only and foundest refutation, as I imagine, will confist not in labouring to decline and avoid fuch consequences by empty distinctions, but by an utter detestation of those points and politions, that is, those absolute ordinations, from whence such consequences flow and proceed. This was St. Austins manner of answer, and it may well be others in the same case; he sought out no quirks and frains of Wit to salve the appearance of injustice, but simply denies, and confesseth the decree that was objeded. Nibil ergo talium negotiorum Deus prædestinawit at fieret, &c. Godhath not predestinated, faith he,

any of these things, speaking of sins, that they should beneither is any Soul that lives wickedly and filthily prepared or ordained of God fo to live: fed talem futu. Lib.advers. rum non ignoravit, & de tali se juste judicaturum esse mort. sibi prescrivit; but he was not ignorant how wicked such a ad artic-Soul would be, and knew he could justly Judge and 10. Condemn him for being fo. So that St. Austin doth not acknowledge any degree unto fin, but only a decree unto punishment for fin, which he foresaw but decreed not. A decree only that can clear all those doubts and heinous criminations, and is afterwards no less clear in it self. For if Election doth presuppose sin, as its proved in the former part; much more must Reprobation, because it is not precedent but subsequent in order to Election. And as Election, because an act of Mercy, requires a subject of Misery: so Reprobation, because administred by Justice, can have no place, but where there is a precedent offence, and that only foreknown not preordained, for then it would cease to be an offence: And therefore mala tantum prescit & non predestinat Deus : fins are only foreseen and not predestinated, saith the same St. Austin. So that it was rightly observed and said by a worthy Bishop of our own, even in his preface unto that book of Lectures and Sermons penned and published against Arminius. That he must leave behind him the absolute decree of Reprobation, whoever he be that comes to the studying and reading of St. Austin, which he terms a fad and heavy opinion, lately bred and ever to be abhorred: fo that though he refute Arminius conditional Election, yet he will not maintain his Adversaries absolute Reprobation, as being an opinion which the Church of England, though it sometimes seek to mitigate and excuse, yet it did never receive and embrace: and therefore he afterwards adds in the fame preface, That if Arminius had only inveighed against that absolute

Inte and truculent decree, contrary both to Scriptures and Fathers, and their days, commode adbibuiffet industriam swam, & Ecclesiam nostram Anglicanam babuillet confentientem fecum. As for some private Men. that think and write otherwise, they are not the Churches but their own private conceits, faith the same Bishop in the same place. By whose authority, though great in it self. vet I am the easier led, because I see that this Church though it doth not for some respects actually and publickly refute, yet it doth purposely refuse to give grace or countenance to any such Doctrine whereof it doth in this regard forbear to determine. For in the Articles of Religion whereunto the requires subscription, the Article of Election is propoled and illustrated at large by many propolitions; but of Reprobation, not an Article, not a proposition, no word, no mention at all; by which filence in that place the Church (as I conceive) feems not to approve the vulgar opinion, at least to think it a Doctrine dangerous to mention. And what it there forbears by writing to confirm, it had formerly by fact disavowed, as appears in the Case of Travers who was censured and silenced by the Authority of the Church for opposing the Doctrine of Learned and Judicious Hooker, whereof this was a branch, that God in his counsel and purpose rejects none without a forefeen worthiness of rejection, going though not in time, yet in order before: This is it, which hath made me the more bold to wade so far in this point, wherein though I may offend some particular Men, yet I shall not our own present Church, nor the learned Fathers of former, whose voice unto their dissolute flocks, hathever been the same with this here of God, O I frael thou baft deftroyed thy felf.

The interence and iffue of all that which hath been already faid in this point doth reach only to this, That

that

that Destruction which fell upon the world through the fin and fall of the Protoplast Adam, ought to be afcribed unto his own free and voluntary fault, and not unto any irrefiftable appointment and Decree of God's all whose Ordinations unto Destruction do not precede. but of necessity foresee and suppose this offence. Not that this or any other fin, is the absolute cause, why God doth, but the defert and merit why he justly may, reject and reprobate whom he please. It now remains that we proceed and step one step farther, and enquire, whether God, as he may so he actually doth reprobate immediately out of the Mass of corruption, upon the forelight of this, and no other fin. Otherwise I shall fall short of giving full latisfaction unto my Text, wherein God feems not fo much to relate unto the priginal milery, wherein they were conceived and born, as unto their particular and actual fin and disobedience, refusing his love, and rejecting his mercy, when he so passionately bursteth out, O. I frae!! And if this be rightly spoken in regard of their own Acts and Actions, they must be such also, as are willingly and wilfully done: For furely they that are destroyed for fins, which by natural Corruption they could not chuse but commit, they may be pitied, but cannot be blamed; and then it will stand firm and good, that it is not Ifrael that have destroyed themselves, but their fore-Father only, that hath destroyed I frael, fince necessary crimes are not to be imputed to the Doers, but to him that contracted the necessiry. Unto these and many more difficulties, as I conceive unanswerable, must they be lyable, who make the Decree, and Reprobation peremptorily to proceed, immediately upon forefight only of original fin, without any other respect of disobedience and contempt of the Grace of God, or Gospel of Christ, neither of which they lay was ever provided for them. For first, it will from hence follow, that though they allow an elpecial

cial favour of God unto some few particular men, yet they bereave him of his philanthropie, his grace and benevolent affection unto the kind, which the scripture frequently mentions, and fo make him to exercise upon the far greater part of men meer feverity without all mercy, as he did upon the Devils, whereby they clearly remove the main difference between the Reprobation of men, and of Angels, which the Fathers place in this, that is, afforded them means of recovery, but the evil Spirits none, because the Devil finned of his own proper motion and instinct, but man at the instigation of the Devil. Nay farther, that God deals in much more severity with these miserable men, who only finned in the Loyns of another, than with those powers of darkness, that wilfully transgressed; for that all their life long he still present them with impossible commands for no other end, but to heighten that damnation whereunto they were before unavoidably denoted. Surely, a heavy case, and I verily believe unbefitting the great compassion and mercy of God which the Scriptures mention, that he should be so far from pitying the Case of his own Creature in an involuntary mifery, as he should lay new loads on their backs, and then whip and scourge them here, and torment them in perpetual fire hereafter for finking under those burthens which they were no way able to bear. Besides, how doth this make God feem to flout and delude poor Souls in the deep of their diftress, calling unto them who lie in anguish, have all their bones and joints bruised and broken with a deadly fall, to rife, and come unto him, and he will help them, and in the mean time, affording them not one jot of his help to rife who, he knows, notwithstanding, are not able to stretch forth so much as a finger in their own help? Nay how should our blessed Saviours words, yea his Tears over Jerusalem, seem to be falle and counterfeit, (O Jerusalem, Jerusalem, &c.) if at the same instant notwithstanding, he had no purpose either to die for them, or to give them grace, whereby they might believe in him. So that his Commandment of Faith in his Blood, should want both verity in him, because he did not die for such; and possibility to be performed by them, for that he gives them no means to do it, who have none in themselves. From All, this Conclusion will result besides, that they either make God a hard man, like the lazy fellow in the Gospel, reaping where he doth not fow: or a cruel man, with Pharaoh withdrawing the Straw, and yet still demanding the full tale of Brick, requiring works, and withholding the Grace whereby they should be done. For if without giving a Saviour, or providing any Grace, there be a rejection and reprobation of all mankind immediately out of the Mass of Corruption, Who sees not the necessity of all these strange consequences, so reproachful unto God, and so full of severity, if not cruelty unto men, who lying under more than fatal Necessity, being not able to go any other way, must needs run headlong in those paths that lead into Hell? A Position so absurd, as Zeno a Philosopher derided, and confuted with blows rather than words: His Servant being examined upon an error he had committed, acknowledgeth the fault, but lays the blame on his Fate, defiring his Master to pardon him, because it was his destiny, and he could not avoid it: Zeno falls on his Man, and Cudgels him most severely; when he had done, tells him he had indeed beaten him something extreamly, but he must be content, it was his destiny so to beat him, and he could not help it. And this by him, was well and wittily done. But had this Philosopher's Man served some Antient Divine that had been of this Modern opinion, his excuse and Plea had been good and unreprovable, because according to the Rules of his Masters Doctrine, who therefore could have no cause

cause to correct or beat him, unless it were for anger that he hath nothing else to answer, as you may see none of them have, if we confider the replies which they make to the like impions and idle Dilemmas. If I be Elected. God will not fail to bring me to his Kingdom; if Reprobated, there is no means to shift his decree and therefore what need I take much care of Religion? An objection often proposed by themselves, but which never was nor pollibly can be by their Doctrine justly refuted. The answer of all that I have ever read or heard is but one, and that briefly to this effect, That Men may not imagine they may fit idlely and have the Kingdom of Heaven brought home unto them; it is not at a lower rate than thy daily bread, that it should be purchased without the sweat of thy Brows: for he that will attain unto the end, must tabour and use the means. Which is good Divinity, but gives no fatisfaction to the doubt: for though it be the right answer, yet it may not be used by them; for how can they blame others for not using the means which they themselves acknowledge is not in their power to use, since they that are denied Glory, are withall rejected from Grace? And therefore it is easie for the opposers to reinforce their forked Argument: If I be elected, I needs muft, if otherwife, I cannot possibly use the means, and therefore still what need I trouble my felf, what is it you blame me for? Here they unterly fail, and not well knowing what they may fay or do, they first fall upon the objeftors, terming them diffolute people, and this kind of reaforing as lewd, as they are diffolute: but if they be diffoture of necessity, and this kind of reasoning part of that diffoluteness, how thould they chuse but reason so, that cannot chuse but be so dissolute? and therefore this may not be objected. This then not prevailing, their fecond Essay is (such is their perplexity) to reconcile necessity

and freedom, that so at least the works of wickedness might be justly taxed, because they transgress, though not without necessity, yet willingly and freely without all constraint. But what freedom is this, to be free from coaction, if they be withal also void of election? A freedom furely which the Stoicks deny not, yea which the Manichees allow their Fate, and the gens tenebrarum of these, that is, both external necessity from Stars, and internal from a corrupt and depraved Nature, will suffer agreement and reconciliation with it. A freedom, which is not only in wicked Men, but in the blackest Devils, nay in beafts, yea farther, in stocks and stones, and indeed in whatsoever the world hath, that hath but motion and operation: for whatever naturally works or moves. must needs move and work without constraint: so that as it is truly faid of the service of God, that it is perfect freedom; so it may be as rightly affirmed of this freedom, that it is a plain and absolute servitude, from whence you may no more blame Man for fining, than you may accuse fire for burning, being they both work with equal liberty: for it is not fronte but libere that is the Adverb, it is not the willing, but the freedom of the will which affects the action, and subjects it unto just cenfure and punishment. Well then, this will do no good neither, yet they stay not here, so strenuously do they labour for necessity, they have sought and found out a third device, that actions of necessity may worthily be blamed, and punished now in themselves, because they had and have wilfully loft the freedom of their will in Adam. But this is of as little force for diverse respects.

First, for that (as was before noted) it removes the destruction from themselves, contrary to this accusation of God's, and renews the old Plea and Proverb of the Jews; if we pine and languish under our Sins, what remedy? The fathers bave eaten sour grapes; and contrary to the B b 2 protestalive, it shall be no more a Proverb in Ifrack

Secondly, because by the same reason God should require actual Faith of Children and Mad men, Idiots and Indians, who either cannot conceive or never heard of the Gospel of Christ, as well as of those to whom it is continually preached; because he that wants Legs, is no more to be condemned for not walking, than he that hath neither Eyes nor Legs: for where impotency cannot free, ignorance may not make any excuse, especially since the one as well as the other had, and lost in Adam, whatsoever they now want and have not, from whose sin both blindness and lameness, and all other frailties and infirmities are equally derived.

Lastly, it can no whit avail them, because their Doctrine, as hath been shewed, makes Adam to sin with no less necessity, than his Children do. And therefore find-

ing no other help, their utmost and last refuge is (which is remarkable because it disanuls and destroys all the shifts they formerly made) that it's certainly just with God so to do, though how it should be so, Man cannot see nor conceive: Excusabiles peccando haberi volunt re-

probi, quia evadere nequeunt peccandi necessitatem, præsertim cum Dei ordinatione sibi injiciatur hujusmodi necessitas: Nos verà inde negamus excusari quandoquidem Dei ordinationi, qua se exitio destinat, conqueratur, sua constet æquitas, nobis quidem incognita

fed illi certiffima.

Wherein besides the plain tergiversation and downright begging of the point in question, it may please you to observe how little injury the Doctrine doth receive when it is accused of Stoicism, unless it be, that it falls short and chargeth it with less implety than it doth deserve or the Authors of it themselves confess, acknowledging in plain terms, as you see, a necessity of sinning

Inst. lib. 3.

unto

unto the wicked, and Gods decree to be the cause of this necessity, for which the Stoicks modestly never durst afcend farther than the Stars, the loofest and lewdest of them do but complain of the Planets: Mars committed the Murder, and Venus the Adultery: whilft the Doctrine of these makes Men bold to lay both upon God, unto whose Arm it fastens the first Link of that fatal Chain, which the Stoicks never durft but at the foot of his Chair. And yet farther will some of the Manichees that would rather make a coeternal Devil than want a good God, of whom it is better not to think, than to think what becomes him not; it being a less offence to acknowledge none, than to account him evil whom they acknowledge. But howfoever wicked Men may now take advantage of the Doctrinal errours and mistakes of the good, laying hold on fuch misconceived decrees, from thence to plead and justify the cause of their crying crimes; yet the time will come when no fuch excuses will be taken, yea when those nor any others can be made. They may here have tongues, and these loud in their own defence, whilst they dispute with Men; but when the Bridegroom shall once come and question them for their wedding Garment, the case of one will be the same in all, they shall be speechless, not a word, unless it be to condemn their own follies, we fools, and so forth, as the Wiseman hath it, and to justify God in his fayings, especially in this, O I frael thou hast destroyed thy felf.

Hitherto of those inconveniencies that cleave unto Reprobation, if made immediately out of the mass of corruption. But it is not sufficient to convince errour, unless we establish truth, which must be by shewing that Gods patience and longanimity doth not forsake Menfor one sin or utterly reject them for the first fault, without any farther care of them, according to that of Gre-

Moral lib. gorg. Non finit negledte perire quod eft, qui hoc etiam qued non fuit, creavit ut effet. The manifestation whereof will confift in these three points.

1. That God left not the fick world destitute of a Savi-I.

our, but fent him to die for all.

2. That to as many as he calls, he gives sufficient grace, whereby they may, if they will, lay hold of this Saviour.

2. That he Reprobates none of them, but after a long and often abusing and rejecting of this Grace. All three high and noble points, worthily challenging a large and full discussion, which the straitness of time will not now permit me: I shall therefore only point at them

briefly, and fo conclude.

2.

3.

And first, for the first, the extent of the death of our Lord and Saviour unto all. I know not how 'tis possible for the wit of Man, to let it down in plainer, fuller, and more variety of terms, as if the Holy Ghost did strive to free it from all objections. What terms of universality are there, wherein it doth not seek to express this truth? He died for all, for the world, for the fins of the whole world : and that the word may not still be taken only for the Elect, it is here used with opposition to them, not for our fine only, but for the fine of the whole world, faith St. John, I Ep. 2. 1. And yet that it might not be understood of the world of Elect only, that were in after ages to facceed; St. Paul hath the fame Antithelis in other terms that utterly rejects the cavil: God is the Saviour of all men, especially of the faithful, I Tim. 4. 20. Nay yet more directly, the Saviour of thole that perift; for through thy knowledge shall the Brother perift, faith the same Author, for whom Christ died. Yet more politively for those that are damped. There

2 Pet. ii. I. Shall be false teachers among you, who privily shall bring in damnable berefies, even denying the Lord that bought them, and bring upon them selves swift destruction.

For

For All, for the world, the whole world, the wole world of faithful, and others, and those others, they that periff, they that are damned: what can be faid more for it, or answered unto it, I know not. To say herein, that he died for all fufficiently, if truly meant, is as much as is required, as the places enforce: but if their intent be, as it is. That the merit of Christs Blood and death is, in it felf confidered sufficient for all, had it been, as it was not. intended and laid down for them; then to fay that he died for all sufficiently, is but to abuse others and contradict themselves. For how can it be said he died sufficiently for those for whom he did not die? This is all they can answer, and the consequence, that if Christ died for all, they cannot see but how all should be saved, is all or the chief thing they can object, which they would not object neither if they observed the difference and distinction between the imputation of Redemption, and the application thereof: His life may be laid down for the whole world, though his death be actually imputed and applyed to those only that are faithful believers; for he was as the Brasen Serpent hung up for the good of all. but benefits more but those that look upon him, that is, believe in him. A distinction sweetly infinuated and frongly confirmed by the Oracle of Learning, the now ficut of Divines, in the non ficut of Sermons, upon the non ficut of Christs passion, whereof to the former purpole he thus focaks ; It pertain mento All, but All pertain wat to it : after whose authority it were but ill manners to feek a farther proof.

To proceed therefore to the second point, wherein we are to show, that this Saviour is wanting unto none with sufficient power, whereby they may say hold on him, and if they will be saved by him; to none that are called that are within the pale of the visible Church, that come to hear his Gospel and profess his name, according to that of the

Apostle,

Apostle, quotquot receperunt eum, as many as received him, dedit in potestatem filios Dei fieri, to them gave he power to become the Sons of God. And according to St. Austin, where power is given, necessity is not also imposed, that you may know many might receive this power who never become the fons and fervants of God; for of all that are called and come not, that of the same Father is true, qui velle pracepit, posse prabuit, & non impune nolle permisit, He that commands to will gives power to perform, and yet justly permits to neglect: which place he doth not retract though he repeat it in his Retractations. Unto that supper prepared in the Gospel, saith he elsewhere, neither would all come that were called, neither could they have come that did come unless they had been called, Itaqznecilli debent sibi tribuere qui venerunt,quia vocati venerant,nec illi, qui noluerant venire, debent alteri tribuere, sed tantum sibi, quoniam ut venirent vocati erant in eorum libera voluntate. Lib. Arbit. cap. 16. What can be more manifest? From whence it is, that that which from thence he infers, is as just, That he which deferved not to be called, begins to deserve punishment, when he neglects to come being called, because then it first begins to be in his power : Sicut non habuit meritum premii ut vocaretur, sic inchoat meritum supplicit cum vocatus venire neglexerit. lib. Quafti. 38. quaft. 68.

Retraft.

Many other passages of this Father might be produced unto this purpose, but I pass them over now to come to the places of Scripture which are infinite, from whence this Doctrine may be concluded. I will only point at two: in one whereof God makes men themselves the Judges, and in the other the Prophet calls heaven and earth for witnesses of this truth, Denr. I. 19. I call heaven and earth to record this day, saith Moses, against you, that I have set before you life and death, carsing and blessing, therefore chuse life that both thou and thy seed may live.

The

The reason hereof he had before set down, because the Commandment which I command thee this day is not hidden from thee, neither is it far off, that is, thou art neither ignorant of it, neither is it out of thy reach or beyond thy power to perform and effect it. This then being so plain, no marvel that God calls to the Men of Israel themselves to judge between him and his Vineyard. that is, between him and themselves: judge, I pray you, Isi. v. between me and my vineyard: I have not chosen out any barren foil, for it is seated pingui dorso, in a very fruitful hill; I did not plant it with a wild or degenerate or bastard slip, but generosa stirpe, with the choicest Vine; it hath not wanted manuring and culture, feels & elapidavi, I enclosed, hedged it in, and threw the stones and weeds out; after all I built a Tower and a Vine-press therein expecting Grapes, & fecit mibilabruscas, and it brought forth wild grapes; now judge I pray you, Quid amplius debui facere vinez mez; what I ought more to have done unto my Vine? This was enough to convince them; but these times are more acute. Had some Men of our Israel been made Judges. they would quickly have stopt the mouth of this Plantiff; Why, you have withheld the first and the latter rain, the dew of Grace and the influence of Heaven, no marvel if your Plants thrive not: if you would needs plainly know, this you ought not to have done, if you would have expected grapes. Give but that bleffing, and your earth will bring forth its encrease. As if in the enumeration of some few particulars, those that these speak of, and whatsoever else is simply necessary for this rational Vine, were not virtually included. Surely the Lords Vineyard was not planted upon those cursed Mountains of Gilboa, on which there fell neither dew nor rain: for certainly the influence of Heaven hath not been restrained, the Sun of righteousness hath risen and shined upon this Vine, but it

bath loved darkness more than light: the dew of Divine Grace was not wanting to the branches thereof, but they have turned his grace into wantonness, quenching and grieving his holy Spirit: And therefore a little before the utter rooting up and casting out these degenerate Plants, St. Stephen frames the Inditement unto their just destruction: why, re area hiff-necked people and a stubborn generation, as your Fathers did, so do ye, ye have always relisted the Holy Ghost.

And this leads us unto the third and last point, That God reprobates none, but after the often abuse of his graces for as they were cut and cast off, to are all other also rejected and reprobated, for first rejecting and resisting the

fame Holy Ghoft.

My people would not bearken unto my poice, and If rael would none of me, faith the Lord, So I gave them up unto their own bearts lufts, and they malked in their own complete, Pfel. 81. 11. And this is the first external act of Reprobation: when God gives Men up unto a Reprobate fense, withdrawing his abused Grace and leaving them unto the counsels and lusts of their own hearts. A Judgment never denounced in Scripture but for contempt of Mercy. Now by the external act, Man must judge of the internal and eternal decree; for what God in time doth, that before all time he did decree to do: for they that imagine that difference between the decree and the execution of the decree, that the one hath refoet unto Sin, but the other none, must either make a decree that is never executed, or an execution that varies from the decree, as if God did ordain one thing, and do another ; And therefore if he doth now give up and reject a people for their obstinate lins, for the same cause in his Eternal Reprobation, he did order to to reject them. And as it is in rejection from Grace, so it fares in exclusion from Glory, from which no Man is irrecoverably

rably abdicated but for long and wilful grieving of that God who would have brought them to it. Forty years long was I grieved with this generation, and then I (ware they should not enter into my rest. Than which I know no sentence that doth so clearly represent and express the true nature of Reprobation; for what is it, but Gods eternal oath of rejecting wicked Men from his Glory into that destruction they have deserved? And this he doth not fuddenly in a passion of choler, upon every light occasion, but in his wrath, his wrath urged and provoked by a long Rebellion: even forty years long was he grieved, and then he sware in his wrath, he resolutely determined they should not enter into his rest. A decree that feems not to proceed, but when by extremity of injury it is, as it were, violently extorted: so loth and unwilling he is to be brought unto it, as he doth not so much as think or speak of it without passionate interjections of forrow. O Ifrael, thou baft defroyed thy felf!

And upon these exhibitions of Gods mercies and goodness unto the Reprobate, depends the verity and truth and justice of this complaint against them: for they that never received any means of Salvation, can by no means ever be termed the authors of their destruction: But now fince God and his favours have not been wanting unto them, but they unto God; fince they have wilfully forfaken his mercy, they can rightly blame none but themselves for their own misery; for as the antient Father Ireneus hath it, Judicium juftum recipient, quoniam non funt operati bonum cum possent operari illud. The Lib. 4. judgment of God is just, which they shall receive, be- cap. 71. cause they did not do well when they might have done it. Whereunto Clemens alexandrinus doth agree: All impenitents, faith he, shall be judged, aliqui quidem quod cum possent, nolverunt Deo credere, alii vero quod cum vellent, non elaboraverunt ut fierent fideles : Some be-

Cc 2

cause,

cause, when they might believe, they would not: others because, when they would, yet they did not labour truly to become what they defired. And it were easie, (that no man might conceive the Doctrine to be new,) to shew the like out of the Fathers, yea generally out of all, both before the Pelagian herefy, and after: but (left the time should fail me) to those already mentioned I will only add the Judgment of the third Synod of Arles.affembled for the defining of these very questions, wherein. what you have now heard, is not only affirmed, but a Curse and an Anathema laid upon those that shall think the contrary, Anathema illi qui dixerit quod Christus non pra omnibus mortum fit: Curfed be he that fays that Christ died not for all. And Anathema illi qui dixerit illum, qui peritt, non accepiffe ut falous effe poffet, Curfed be he that fays, he that perished, did not receive means whereby he might be faved.

But unto this and whatsoever esse in this kind may be said, that in the ix. to the Romans of Jacob and Esau (before ever they had done good or evil, that the purpose of God might stand according to Election, it was said The elder shall serve the younger, according to that of the Prophet, I have loved Jacob but Esau have I bated) like Medusa's head is ever objected, though seldome or never understood: But that it may be; besides theirs of absolute Reprobation, I will first shew you the several interpretations of others. The ancient Fathers both Greek and Latin before St. Austin, yea and St. Austin for a while until the Pelagian herefy arose, interpret these words of the Election of some unto salvation upon prevision of others, upon the fore-sight of the evil they

were afterwards to commit.

But St. Austin rejecting this opinion, and doubtless worthily, thinks and proves, that the Apostle speaks here of the Election

Election of some unto life, and the preterition of others, without any regard either of the one, or the others good or evil that should be personal. Both opinions agree in this that the place concerns the Election and rejection of particular persons. And yet there are not wanting learned men that conceive these Verses in a proper and literal sense chiefly to intend only external and temporary bleffings of this life, but typically under them to shadow the free and undeferved Salvation of the faithful, and the abjection of those that believe not; and that therefore the types are not to be extended farther than to shew that our Justification is of meer grace and favour, no way descending either from carnal generation or legal Justice. threefold interpretation, which is the most genuine and proper unto the Text, would require a longer disquisition: at this time it shall be sufficient to shew that absolute Reprobation doth follow from neither. Of the former and the latter there is no doubt, all the difficulty is of St. Aufins opinion between both: from whence notwithstanding we shall not be enforced so to decree an absolute reprobation, if we so interpret his words, as we make him speak something more indeed than the Antients do, but nothing contrary, that is, if by a conditional science we reconcile both opinions, and then the mind of the Apostle will be thus, Before any absolute prevision and without any regard of Jacobs merits I loved Jacob, and decreed to confer upon him such and such a measure of grace as I faw would certainly bring him to falvation: And again I hated Esau, that is, I did not so particularly love him, but decreed to give him only such grace as might argue a good and fincere intent of his good in me and in it felf sufficient for him, though through his fault I know it would be ineffectual: And though I foresaw, that if I should afford him this mercy he would abuse it, yet I did not destine unto him any other grace, but for the manifestation

festation of my Justice did Decree Eternally to punish those evil ways of his which through the former grace he might and ought to have avoided. And both these without any respect of merit, for he may dispense his free mercy as himself pleaseth. And according to this last interpretation, to have after the Hebrew manner imports no more than not so specially to love, minus amare, or alteri postbabere, to love less, or not so much to esteem and

regard.

So Leab in the xxxix. of Gen. 31. is faid to be hated of Jacob, that is, in respect to Ruchel (whom he loved more dearly.) fomething neglected: so our Saviour Christ saies, Luke iv. 26. If any come unto me and hate not his Father and Mother and Children and brethren, yea and his own Soul, he cannot be my Disciple: Not that Christ in the Gospel doth now command men to hate what in the Law yea and in Nature he hath taught them to honour and love but to thew that when the question shall be between these and God, these and our Religion, we are to prefer the last, to leave all, be they never so near and dear unto us, and follow Christ: and therefore instead of hating, when the same point is preached in St. Matthews Gospel x. 37. Qui amaverit patrem aut matrem plus quam me, aut filium & filiam fuper me, non eft me dignus: He that loveth Father or Mother more than me, and be that loveth Son or Daughter above me is not worthy of me. And that this kind of hatred, as it is taken for less love doth well agree with St. Austins Doctrine, appears by that which he elsewhere speaks of Esan, whom he doth acknowledge God did not so hate but he vouchsafed him means whereby he might have been faved. Nolnit Efan & non cucurrit, sed st volniffet & cucurrisset, Dei adjutorio pervenisset : E sau would not and so he ran not; but if he would and had ran, by the help of God he should have obtained. Qui etiam velle &

currere vocando praftaret, nifi vocatione contempta, reprobus fieret, who by his vocation would have wrought in him, both to will and to run, but that by contemning the call he became reprobate. And the whole Church of Lyons as well as St. Austin, is of the same judgment. affirming in the cause ofdescalius, the predestination. (whom though the defend as far as the well might, and as Hinciomarus then thought and others still think, in some things farther too, yet in this she leaves him) affirming I fay, that Gods reprobation, that is, this harred here doth subject, she says, not E fan only but no man else unto any unavoidable necessity of destruction; neither doth the only fay this, but the fays tis Blasphemy for any elfe to fay the contrary. Si quis neget effe apud Deum prescientiam & pradestinationem, manifeste infidelis eft. Si quis dicit; quod prescientia & predestinatio ejus atiquem compellat ut malne fit, & alind effe non poffit. horribiliter blashbemat: If any man deny prescience and Predestination of God, it is manifest insidelity. And if any affirm that this prescience or Predestination of his doth enforce or necessitate any man (for that she says before the means by enforcing) unto evil, fo that he could not be otherwise, it is horrible Blasphemy. No marvel therefore that the Valentin Council did detest it with a Curfe, or rather curfed it with all deteltation, as another Synodeallo bad done before. Aliquos ad malum pradestinator effe, videlicet ut quast alind effe non pof fent, non folum non credimus, fed etiam fi fint qui tand tum malum credere velint, cum omni detestatione, scut Aranfica Synodus, illis Anathema dicimus & wich Voff. page 753. But for my part I shall be so far from laving this Curfe upon fuch, as I rather defire God to bles them with the knowledge and confession of their error.

And by this time the truth and equity of this Accusation or increpation of God, I say not against Ammon drew out and petrayed.

and Amalek, de extraneis judicabit Deus, for of those that are without, God will judge, we may not; but against Ifrael, against the Church of God, against those that ar called unto the knowledge and profession of the truth, think is evident and clear enough, O I frael thou haft destroyed thy felf. If it be not, there is yet one fresh argument more and strong enough, before your eyes, more fully to prove it. If any man die, either by hereditary or contracted Diseases, that hath a medicine before him, able to cure both, he may well praise the good will of his Physician, but can justly blame none but his wilful self. if he perish. It is that Calix falutaris, Davids Cup of Salvation, wherein is a potion mixed and tempered for all Complexions, and all Distempers, φαρμακον ησθο-Auxor the universal medicine of the World, of power and virtue enough to cure all, if all drink it, so they drink it not upon full Stomachs, but after a time of falting and abstinence, if not from flesh, yet from those fleshly Lusts that war against the Soul. As Naamans servants said unto him when Elisha willed him to repair unto Fordan for the cure of his Leproly, If the Prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he faith unto thee only Wash and be clean? so may we unto you, if God should command you, fick unto death and poisoned with a more contagious Leprofie than ever Naaman was, to do some great thing for your recovery, would you not do it? how much rather then, now when he says only Drink and be whole?

It is open and proposed to all, no Man is debarred, no Man excepted, yea all are invited, nay all commanded. Matt. xxiv. Drink ye all of this, even when Judas himself was one of them all: yea and there is no doubt but if Judas afterwards with a faithful and penitent heart had drank it, he might have been faved by a draught of that blood, which himself drew out and betrayed.

There can be no stronger argument for the general intent of Christs death, than this holy Mystery wherein it is generally offered. If his purpose in shedding be not as large as his command for drinking his blood, he must fay one thing and purpose another, which is hypocrise with Men, and let his portion be with Hypocrites, for my part, that shall think so of God. Doth he enjoin you upon pain of death, those many which are called, to receive that which he never meant to give, but to those few only, that are elected? doth he now bind those to believe in his death to whom he never intended any good or benefit when he died? who therefore if they should believe, must notwithstanding be damned in their belief, or else saved for believing a falshood? Both infinitely abfurd, and contain, as a Sea of injury against God, so a swallowing Gulf of disconsolation and desperation against Men. To avoid which shall we minister this blessed Sacrament with a tacite and secret condition, if thou belong unto the Elect? as Zanchins and some others otherwise learned, driven by the like or rather the same absurdities, confess they baptized Children even the Children of the faithful: a dangerous Doctrine and of most fearful confequence, making Christ himself, that is the truth it felf, in whose mouth was never guile found (for in his person all Ministers that are his in the dispensation of those mysteries speak) amidst the comfortable and gracious promises of Mercy and Salvation, to deceive and delude poor creatures, like a false Jesuit with mental refervation. Thus to decline one errour, they fall into another, and it is hard to judge which is the worst. How much better the Valentine Synod, In Ecclesia sacramentis nibil cassum, nibit ludificatorium, sed prorsus totum verum & ipfa fui veritate ac finceritate subnixum. In the Sacraments of the Church there is nothing empty and hollow, nothing delufory, but all in them altogether true,

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true, as being upheld by no other props but their own proper fincerity and truth. And therefore as the judicious and Learned Hooker hath it, Unless we our felves hinder, they ever give and exhibite what they promife. and are unto us what they fignify. They are the Conduits of Grace, it is conveyed from the common Fountain (unless we our selves obstruct the Pipes) to every Mans private Ciftern; the Seals of the promife of life. which being given in general in the word, is here by the Elements of Bread and Wine, fenfibly applyed in particular. Now the promife, faith St. Peter, in the Acte belongs to you and your Children, even unto as many as the Lord our Gad Shall call, not to those only which he shall Elech and many are called though few are chosen. And then to as many as the promise doth belong to the Scals of the promise, yea and fanguis testamenti, the blood of the promise both promised and sealed, must of neces fity, appertain. This being too plain to be denied, they grant that every Man called by the Gospel ought to be lieve, that his blood was shed for himself in particular. but withat ought to believe also that it was not shed for all others that ought to believe it. All may: believe of themselves, that themselves may not believe of all and my Faith mult deny me to believe that of them, which I must enjoin them to believe, and so make one Faith to contradict, and like opposite pellets, to shoot out one another, every Man conceiving, that every other may be deceived in his Faith beside himself, and so mutually del ceive both themselves and each other; why, if he died for every one in particular, how could be chuse but die for all in general, and if he died not generally for all, with what truth may every one believe it in particular?

But such myzes and Labyrinths, errour, once hunted out of knowledge, is enforced to tread, and it would weary me to follow here. The end of the Chase I am sure.

15

is an abrupt and dangerous precipice, for how doth it evacuate and frustrate the general Will and Testament of God dike a quirk or gull in Law, that all may fall to the particular Heir? It cuts the very ftrings and Sinews of our general hope, and loofeth the Cable of our Anchor. if not clean through, yet more than half way; it lops and mains the everlating promifes of blifs, hay it troubles and shakes our very Faith, the life of our Souls. and renders it both dubious and deceitful. In a word it digs to low and close upon the foundation, as I think it should not be endured. But to such inconveniences are they driver, who having the persons of Men in too much admiration, think they cannot fufficiently admire their Teachers vertues, unless withal they maintain their errours: But from whence foever the doctrine comes, and howfoever it be fo frequently taught in this Kingdom, I am fure it is not the Doctrine of this Church who enjoins all by subscription, that shall teach in it, so to preach the particularity of predestination in particular, as they destroy not the universality of the promise. And yet though the promise be universal, it doth not follow that all must receive the benefit of it, because though the promise of Christ and his blood be absolute, yet the application of it is upon condition, which when all do not perform, all do not receive; but it is their own fault, who being prevented by Grace may, but neglect to perform it. Let m therefore fear, faith the author to the Hebrews, left a promise being left us of entring into his rest, any of you should feem to come foort of it. For even those Jewshad a promise of Canaan and in it of the eternal rest, whose Carcaffes notwithstanding for their disobedience, fell thort of it in the defert; and God sware in his wrath, they should not enter into his rest.

And therefore though the passion and death of Christ be absolute, and in it self belonging to all, yet

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there may be but a few to whom the good and benefit of it shall redound. For remission of sins doth not immediately flow from his blood without intercedent obedience in us: the next effect of it, is not presently Salvation, but a way and means whereby, non obstante justitia without any impeachment to his justice, we may now attain unto Salvation. It doth not instantly convey us again into Paradife, but only gives us the word, whereby we may, if we will, fafely and without impeachment pass the Angel and his flaming Sword, that guards the entrance thither; fo that by it, non folvitur omnibus captivitas, fed folwitur omnibus captivitati nece fitar though all be not actually loofed from Captivity, yet all are loofed from the necessity of being Captives, as the late and learned Writer of the Pelagian Story. The gates of Brass and bars of Iron are smitten in sunder, and so a way opened unto the Captives, who notwithstanding if they be so fat enamoured with their mifery and captivity may for all that, lie still in their Prison. It is a potion for the good of all that are fick, sed & non bibitur non medetur, if it be not faithfully drank it shall never effectually cure, faith Profeer. And therefore we need not be anxious or doubtful on Gods behalf, but only careful and solicitous for our felves, what he hath promifed in Baptism that he for his part will not be wanting, fure he will never break in his Supper; He will not fail to perform his promise, if we but seriously bewail the breach of ours. It is a Spiritual Banquet whereunto there never came any fornowful and hungry Soul that ever departed empty. And therefore let us draw near in full affurance of Faith no way wavering, for he is fuithful that bath promised, faith St. Paul. And as he is faithful that hath promised, yet because he promiseth nothing here, but to the faithful, we must bring this with us, though it be not of us, a living Earth that only can work Repentance from dead works

not to be repented of. And this Faith, only once thoroughly rooted, begets that other confidence and fullness of Faith the Apostle speaks of, which, if it hath any other Parent, is illegitimate, ill born and fallly termed Faith. when the true Father's name is Presumption. And for this cause those that the Apostle exhorts to draw near with full affurance of Faith, he thus qualifies, having a true heart, an heart sprinkled from an evil Conscience. Then we go on rightly and orderly, when we come not to the confident faith but by the penitent; and as we go from faith to faith here, so we shall appear before the God of Gods in sion hereafter: if therefore our heart within be true and upright within us, if by a deep and entire Repentance it be sprinkled from an evil Conscience, let us draw near in full affurance of faith, as being most confident, that our lips do not more truly drink the fruit of the Vine, than our Souls do the blood of our Saviour, the effect and merit of his blood, whereby that which before was but sprinkled, shall now be drenched and thoroughly cleanfed from all the stains and impurities of Sin.

Our heart is ready O God, our heart is ready: only come thou and dwell in our hearts, purge them and cleanse them wholly with thy blood, and being cleansed keep and preserve them by thy Spirit spotless and blameless, until the day of thy second coming in the Clouds with Glory. That, we who receive thee with fulness of faith now, may stand before thee with the same considence then, and be received by thee and with thee into those eternal habitations, at the right hand of God, where is sulness of joy and pleasure for evermore. To whom with thee and the Holy Ghost, three Persons, &c. Amen.

Laus Deo in eternum.

not to be repented of. And this Faith, only once thorough.

ly rooted, begress that The Louisience and fallness of

WAY

TO

HAPPINESS.

SERMON VII.

Upon MAT. vi. 33.

But feek ye first the Kingdom of God and his Righteousness, and all these things shall be added unto you.

and the conclusion of a larger discourse in the Mount, and the conclusion of a larger discourse in the precedent Verses whereto it refers. And indeed it is or should be the Conclusion of all our discourses. For all are little material and to no purpose, unless they tend unto this issue, The Kingdom of God and his righterousness. Let us hear the Conclusion of all, saith solomon, of all not only discourses, but humane endeavours upon Earth, Fear God and keep his Commandments, for this is the whole duty of man. The second solomon, infinitely wifer than that first, strikes here but on the same string, though by his double touch, it receives an air

and relisheth more evangelical; Unto the Righteonsness of God adding the reward of it, the Kingdom of God. That so the works which the Law requires, might be rightly wrought in the hope and faith of that immortality and glory which the Gospel proposeth. However then we busy our selves about many things, this is that unum neversarium, the one thing that is necessary, able to resolve Parmenides his Riddles. Unum omnia, one thing necessary wherein all necessare included, whatsoever is necessary for the body or the soul, whatsoever concerns either imployment hereor selicity Eternal hereafter, the whole persection of man and the whole goodness of God. If these things be all, all these are enclosed in this one, this one little exhortation, Seek pe first. &c.

The communication of divine goodness, (besides that of hypostatical union particular and supereminent) hath generally but three degrees of participation: Nature, Grace and Glory. And here they are all three either in their utmost extent or in their highest exaltations.

First, all the necessaries of Nature pertaining to the body, but slightly indeed inferred, as deserving our least and slightest care, These things shall be added unto you : but though slightly yet fally, all these things, all that are requisite shall be added.

Secondly, the utmost improvement of Grace, that cannot farther adorn and beautify the Soul than with the righteouthess of God, His Righteouthess.

And lastly, the highest degree of glory, nothing can be higher than participation with God in his own Kingdom, The Kingdom of God. The less marvel therefore that our featch and travel for these, these latter, yea our utmost shadoling lands endeavour be so carefully called upon and inculdated; with a Envire and a primum quantite, seek and first seek, seek ye first the Kingdom of God, dre. Wherein the division is as plain,

3. I heré-

as the matter important. The main parts but two:

A Precept. The Precept, feek.

A Promise. The Promise, All these things shall

be added unto you.

A promise, not, as it sounds, only of these things which shall be added, but of those spiritual things also we are willed to seek for; if those be added, it implies these shall be given. These given as the Reward of our search, Those added ex Abundanti as an overplus, or surplusage out of his Providence: so the Promise is of all both spiritual things and secular: of the one sort expressly, implicitely of the other: And so it should be, for Righteonsness hath the promise of this life and the life which is to come, saith the Apostle.

The precept on which the accomplishment of this promise doth depend, and wherein only, I think, I shall at this

time proceed, hath these particulars.

1. The Action enjoyned, and the manner and modi-

fication of that Action, seek, and first seek.

2. The object of our fearch proposed: a double object, prime, and secondary. The Kingdom of God, and the Righteonsness of God: for both must be sought, that intentionally as the end of our Travel, this by profecution, as the way, the only way that leads unto it, seek ye first the Kingdom of God and his Rigeteons-

ness, &c.

But because the object (as the Schools speak) doth ever precede the Action that works upon it, not ever indeed as really existent, but yet always Ideally in the mind and contemplation of the worker, whether it be God or man, whether actions transient, or immanent, external Creation, Decrees, and prefinition internal; Though they suppose nothing in being, but their Author, yet they presuppose all things as being understood and apprehended, before they can be either wrought or willed.

3. There-

3. Therefore in the third place the right way thither is discovered, Righteousness, a way as clean as right, unto happiness through the paths of holiness: to the Kingdom of God, by the righteousness of God. But Righteousness is not so easily found, or being found, is not so easily kept and observed. And therefore it is not a bare seeking that will serve the turn here, he must seek and search, knock and call with his best might and his utmost endeavour, which will be the fourth and last point though first na-

med. First seek.

So have we all the direction and incitation too, that may be defired: The Port and Haven of our rest and happiness everlasting proposed; the Kingdom of God. Our duty and endeavour urged to weigh Anchor, put to Sea for the fearch and discovery of it; seek. Our course shaped and directed, that we wander not in the Ocean; by the Righteousness of God. And lastly, because the voyage is tedious and difficult unto flesh and blood, and no less perilous than painful by reason of many Rocks and Shelves, and Quick-fands that lie in the way, at least about it, our vigilance is farther admonished, our best attention and industry again, and more earnestly called upon with a primin querite: first, that is, chiefly and above all things most carefully feek. For so seeking we shall be sure to find; performing our part in the precept, God will not fail to perform his part in the promise: give both the Kingdom which we fought, and add those other things which are unworthy of our fearch. But I begin with the Precept and in it with that Kingdom that should quicken us to the practice of it. The Kingdom of God.

Whereof yet at this time I shall speak but little, because no Man can say enough, or indeed any thing to purpose of that, which neither eye hath seen nor ear heard, nor possibly can enter into the heart of Man. St. Peter saw but a weak beam of it in the transfiguration of

Luk.ix.33. Christ, and he was so ravisted with it as he spake prefently he knew not what, St. Paul heard but a little found of it with his ear in an ecstalie and rapture into Paradife, and he was himself he knew not what; whether in the body or out of the body, he could not tell; only he heard words there, which, when he came to himfelf. he could not utter neither, appara mugra, ineffable words, words impossible, and were they possible, not lawful to be uttered. The holy Spirit himself feeks not to express this happiness in it felf, but only to intimate it by fimilitudes and fuch feeble notions as we are capable of and aequainted withal. And of all fuch, this here. this of a Kingdom is the beft, Kings and Kingdoms they are the most glorious things that are upon Earth, and therefore fittest to resemble the glory of Heaven. And yet they are but refemblances neither, indeed shadows, as the Author of the Hebrews, rather than full refemblances of this Kingdom, Regnum Dei, the Kingdom of God. A Kingdom fully accomplished with all Dignities and Prerogatives Royal, and that in an eminent and exceltent manner. They feem principally to be but four. 1. Dominion. 2. Majesty. 3. Wealth. 4. Pleasure. Dominion. and Empire, Majesty and Glory, Wealth and Treasure. Pleasure and Delights, these are the dazling beams that give fuch luftre and brightness unto sublunary Monarchies, and they are all here, and all infinitely more illu-Arious in the celestial, the Kingdom of Heaven.

For Empire and Dominion how full and absolute how large and spacious l'extending it felf not only from Sau to Sea from the flood unto the lands end; but from Land to Sea, from Sea to Air, from Air to Heaven, from thence to the Heaven of Heavens, which as they contain not his perfon, fo neither may they limit his Dominion and Power. It is called the Kingdom of Heaven, not that it is there confined and bounded for it men through Heaven and

Earth

Earth, the beaven is his throne and the earth is his foot fool. That indeed is the City of the great King, the Metropolis and principal Province of the Kingdom, the Heaven of Heavens. Next unto it is the Ethereal Region. wherein are the Celestial Orbs, the Stars and wandering Planets, all of them keeping the due course and order their King hath appointed them, and not fainting in their watches, as the Wife man speaketh. From hence it pasfethinto the Aereal wherein are the strange and formidable Meteors, lightning and thunder, fire, hail, fnow, vapours, winds and tempefts, and all of them fulfilling bis ward, as the Plalmist hath it. After this into the Aqueous, the Region of Waters, the great Sea, and all that walk in the paths of the Sea, all subject to his power that made them, they and their raging Element. He hath given them a law which they may not break, he bath fet this bound which it cannot past; bitherto shalt than come, and here shalt thou stay thy proud maves. The earth follows, as the Center and Foundation of all, which yet hath no foundation it self but is bung out upon emptir mess, as 70b speaks. And this though a remote yet a principal Region it is of his Empire, and furnished with the noblest Inhabitants of all other, not only with Minerals, Plants and Beafts, but as yet with rational Men though mortal, to some of whom the Lord even in this life hath imparted of his own foveraignty, a Lordship over the earth, yet so as he retains the Supremacy, and will be still Lord paramount himself, for his is the earth and the fulness thereof.

And yet it stayeth not here, but pierceth farther into the lowest of all, the subterraneous Region, a Region of death and darkness: Arabia deserta, a desert and doleful Region this, that brings forth no good fruits, but is appointed only for the habitation of wicked and apostate Angels, and such of Men as they have seduced to

the like wickedness. All these Regions and Provinces are contained within the circuit of his Dominion and Kingdom, for omnia serviunt tibi, all things what sever serve

thee. Pfal. cxix.

This is Gods Kingdom, and the Kingdom of God it is. that shall be imparted to the children of Men: His it is his only by natural righteousness: his servants it shall be by gracious communication. Indeed the communication of the Kingdom is first and principally unto Christ who is Heres univer forum, the Heir, the immediate Heir of all things. Heb. i. There is not an Inhabitant of the three grand Regions, Heaven, Earth, and under the Earth, but they are all put in subjection under his feet, and must every one therefore bow the knee at the very name of Jesus, as a reverence and homage unto their Lord. But yet in and through Christ, it shall be communicated also unto all his, that are truly Christians: for these are beirs too, beirs of God, and cobeirs with christ, Rom. viii. As they partake of his name, so they shall receive of the Royal Unction which it fignifies; He only is the anointed King, but the oyntment resteth not only on him; but from him, as from the head, runs down into the beard, and drops on the very skirts of his Rayment, by which they are all interessed in the same Kingdom. And therefore, qui vicerit dabo ei sedere in throno meo: to him that overcometh will I give to fit with me on my throne, even as I overcame, and am fate down on my Fathers throne, Revel. ni. 21.

So Gods throne is over all, Christ sits on God's, we on Ehrist's and therefore on God's: and so have a communicated power from God, through Christ, over all that God and Christ have. He will make him Ruler over all

his goods, Matth xxiv. 47.

Justly then a Kingdom in respect of Dominion, and no less rightly in regard of Majesty and Glory, the second

Prero:

Prerogative of Kings and Kingdoms. And fure they are no mean rays of Majesty, and Majesty Divine, that above all other persons do descend and settle on the Heads of Princes, crowning them more than that of Gold, with Glory and Honour. True it is, every rational Man is engraven more or less with the image and similitude of God, which all other creatures irrational do acknowledge by their fear: the fear of Man is on them all. But Kings bear this similitude with a difference of eminence and excellency, and are stamped with a special character of the Divinity, that commands reverence and dread from all their inferiours, even those whom all things else do fear. A great participation of honour, than which there is not a greater, unless in this Kingdom, the Kingdom of Heaven : that indeed infinitely furmounts it : for there and there only is the fulnels of Majesty, Majesty Divine, where is the Seat and Scepter, the very Throne of the Divinity, at the erection and presence whereof all other Thrones and Scepters, though never fo glorious, must at length tumble to the Earth, as that Image before the Ark utterly broken. It was a goodly statue that Nebuchadnezwar beheld, it had a head of pure Gold, but when that mighty stone cut out of the Mountain without hands once fell upon it, it ran instantly into powder: so the same Prophet Daniel in a vision of his own doth. afture us: I beheld, faith he, till the thrones were caft down, and the Antient of days did fit, whose garment. was white as snow, and the hair of his head like pure wooll: his throne was like the fiery flame, and his wheels like burning fire. A fiery fiream came is uing forth from before him: thousand thousands ministred unto him, and ten thou and times ten thou fands flood before him : the judgment was fet, and the books were opened, Dan. vii. 9, 10. And this fure is a majestick. Throne, and even on this Throne about which fo many bleffed bleffed Angels flood and ministred men (which is strange) holy men and Saints shall sit as Alfestors judging not only the Tribes of Israel, but the whole world, the world of the wicked, both men and Angels, I Cor. vi 2,3. And as their majelty is, such is their glory, a glorious Majelty, and maryellous. Ear the glory of the Lurd shall shine muon his servents and be shall show himself margellous in his Saints. Their very bodies shall be glorified and shine as the Sun in the streamment, but their Spirits much more glorious: with them they shall see God as he is, that is, in his glory; and by seeing be transfermed into his Image, that is, made like unto him in glory, 2 Cor. iii. alt. And as of Glory, so I think it will be found for Riches and Treasure, the third thing of eminence in the Kingdoms of this world, as being the snows of their strength, the support of their state, dignity and magnificence.

Some where is the Seat and Scenter the very 3. But as all power is the seat and sentence all power is the seat and sentence and sentenc miny; so all wealth but poverty respectively unto the Riches of this Kingdom: This only bath veins and mines of Treasure indeficient. Fountains of wealth inexhauftible, when there beloware quickly drawn dry, and whilf they run, cannot quench the thirst of those that drink them, who therefore have no means to be truly rich by adding to their wealth but by withdrawing from their defire. But this beggerly Philosophy (the best yet, that is in this Vale of mifery,) is utterly bapilled the confines of this Kingdom, whose Riches are of another nature, and powerful not only to provoke, but to fatiate the appetite. We need not make a vertue of necessity here, be content with fuch things as we have because we may not have such as we would; at best but a rich poverty; but enlarge your felves to the uttermost; open the mouth wide and it shall be filled: and that is true wealth that doth fill the mind, not that which doth reftrain it; that doth belled

cities.

doth not curb the desires, but seed them till there be nothing more to be desired. And such are the riches of this Kingdom. For what can he desire more, that hith God? and all that God hath, all that he hath, for owning of no street, All that he hath is ours; all that he is, is ours too. Dem erit omnia in tomnibur, God shall be all in all, I dor will Doubtlesite could be the Institution of no other Riches but these that doubt make Kings Duried (a Prince of such mighty wealth as the Tremure he less behind can at this day hardly be calculated, yet amidst them all) to cry out, Ego word pauper & egoing, but I am poor and med y, but the Dord is are the for me. See where his Richesility, in that God which may not be enjoyed but in this Kingdom is a realizable below be and

4. The last things of moment attending on the Kings dome of this world are Pleafures and delights; whereof indeed they afford great variety, but wherein little failfastion Fod as their Gold hath much drose to their the the pleasure is mixed with travel and trouble not a little. Only the Kingdom of God, the Paradife of true de light, is it, that hath liquid pleasures and pure from all mixtures of forrow, Reveloit a Wethan are immerfed drowned in flesh and blood, ear habilly think there are any other pleasures but these of the body; though our own Reason, if consulted, cannot but inform us, that this corruptible earth is not more infetiour want the importat Spirit that informs it than the delights of that Solife are excellent and Divine above all the grosy and brite pletfures of the perifling body: Though here are alkand all fores of delights, all that are immized and pure from imperfection both for body and Soul. The fender of the one, the piowers and faculties of the other fruit be all fittisfied to the full a and fatlated with their higher and di winebrobiotive with their drichest and chafest woion with them so the named of their enlarged and glevified easy.

cities. It is the Feast of the great King wherein he means to let forth all his magnificence, like Aba fuer as unto his Princes. The marriage-feast of the Lamb, and write faith the Angel, Bleffed are they that are invited to the fupper of the Lambs Marriage, Revel. xix. How bleffed then are they that shall at that time be married themselves unto the Lamb? The Body indeed is invited to the feast. but the Soul is it that shall be married unto the great King: as it is in the Prophet Hofea, I will marry thee to my felf in everlafting kinduest. Quales Thalami illius amplexes? Who can possibly conceive the joys then of the Bride-chamber, or the pleasures of the Bride-grooms embracement I when God and the Soul shall be so closely knit and closed together, as they become but one Spirit: as by this marriage here, two are made one flesh, I Cor. vi. 17. A strange and marvellous union, that as the Father is in the Son and the Son in the Father: so all bleffed Spirits shall be in both, and all but one in both as both they are but one. A true marriage this and a through on all fides: Souls knit unto Souls, and all unto God: A union divine like the union of God, the effect of it therefore a joy divine, no less like the joy of God: So like, as in Scripture it is faid to be the fame: Intra in gandium Dowini, Enter into the joy of thy Lord, even into that joy wherewith the Lord himself rejoyceth, and is everlastingly blessed, who perfectly apprehending his own infinite worth and goodness doth as perfectly enjoy it in himself. And such shall be your joy, who shall not only pierce the inmost verity of all other things, and clearly know the truth of whatfoever is doubtfully disputed here, but shall be enabled to behold and contemplate with open face all the excellence and beauty of the Divinity it self, by the understanding; and enjoy it too, by embracing and cleaving unto it with the will and affections: though not comprehenfibly and 391710

and commensurably as God doth, yet fully; every one according to his capacity and as a Creature may, Totum Dei, but not totaliter, seeing and enjoying all of God, though not in that alsufficient and supereminent manner as God doth; This is intrare in gaudium Domini, to enter into the joy of the Lord, and that is to be filled, as the Apostle speaks, with all the fulness of God: which fince it is the most we can it shall be the last we will at this time fay of it; only adding thus much, that though we may put an end to the speech of it, there shall be no end of the joy. At his right hand are pleasures for evermore. A Kingdom then it is, and in all respects the Kingdom of God: In regard of power and Dominion, we shall sit with Christ on his Throne, and that is the Throne of God: In regard of honour and glory, we shall see him as he is, and so seeing, be made like unto him, and that is participation of the glory of God: In regard of wealth and riches; we shall be Rulers over all his goods, and that is a full possession of the Treasures of God: And lastly in regard of pleasures and delights, we shall enter into the Lords joy and that is no other than the joy of God. Joy, Wealth, Honour, Dominion, all Divine; and a Kingdom of all; and therefore the Kingdom of God, that is an everlasting Kingdom: for Regni ejm won erit finis, of his Kingdom there shall be no end, Luk. iii. But we must end the point, wherein if I have stayed the longer, you may please to remember what St. Peter said, when he faw but a shadow of it, Bonum eft effe bic, it is good to be here: A subject so pleasing, that once entred, a man can hardly be drawn off, with that Apostle from building Tabernacles there, and dwelling on it for ever. But yet we are not so to contemplate the happiness of this Kingdom, as we forget to consider, what we are to do that we may attain unto it: for fomething is to be done, though not much; feek it we must at least, if we mean to

to have it; the feoond Point, Seek the Kingdom of God. 2. And fure it is little worth, that is not worth the feeking; not any thing, not to much as our daily bread but must be sought; and that in sudore vultus, in the fweat of thy brow. And shall the Kingdom of Heaven fo far above all things, be valued at a lower rate than any thing elfe? for there is not any thing but milery on earth. and Hell beneath it, the just reward of sloth, that may be purchased without travel. Those idle people in the Market-place whom our Saviour questions in the Parable with a guid hie statis otios, had yet some rational plea for their idlenes, no man bath hired as we have none fuch; see a Kingdom, even the everlasting Kingdom of God is your hire. He that is now idle, is idle without pretence, and let himbe miserable without pity. And yet two forts of Menthere are, that trespals in this particular. The one feeks, but without all respect of the King. dom; the other would gladly be invested in the Kingdom; but will by no means feek it: he scorns to work for hire this no hire can fet a work: that relies too much on divine attraction; this aims too much at supposed perfection subut feek the Kingdom of God convinceth bother bod to mobile

The first to touch first on them) in their refined zeal conceive they could serve God sufficiently, were there neither Heaven nor Happines to encourage them: yea that men ought to serve him without all consideration of either, building all intuition of reward for self-love, and all service founded thereon as meerly mercenary. But God hired servants, are servants, and have bread enough, saith the Texts, and will have, while these aereal conceits blow up the Soul only with wind, no way fill it with solid nourishment. Indeed were the reward any thing but God himself, it might well be self-love and a love meerly mercenary to expect only the reward. But when

when the reward is God himself, he neither loves God nor himself, as he should, that doth not then fasten his eve on the reward; working in the hope and joy of it whatfoever he works. It is most true, every Man ought to love God above all; yea all love ought to be fully and finally terminated in God. But yet with reference unto him, a Man may and should love both himself and other things also besides; And therefore every love of himself, is not presently self-love. Indeed he loves himself least, that hath most of self-love in these poor things and perishing, that add nothing to his intrinsick perfection, which he is bound to love : And fince God himself, and God only is the full perfection of a Soul capable of God; it follows, he cannot but love God most that most affects his own perfection, that is, union with God. And thus the love of God and self-love are competible; yea are and must be inseparable. Neither is it enough to love God only as the Supream and Soveraign good in himfelf, unless he love him also as the supream and soveraign good of the lover of himself, that loveth; otherwise while men feek to clarifie, they will but cool their love; but evacuate utterly their hope; That must henceforth be razed out of the number of the Theological virtues, yea by this account, must needs become vitious. But there remain the fe three, faith St. Paul, Faith, Hope, and Love, and let them remain still; for fure unless we love in hope, and have hope to cherish our love, we shall neither love nor hope as we should, no nor believe neither. But that bleffed Apostle it seems was not yet arrived unto these Mens perfection; nay nor he neither, that was perfection it felf: He, in whom the fulness of the Godhead dwelt bodily, was yet incouraged by the recompence of the reward, which is let forth as a reason, why be endured the Cross, despised the shame and run with patience the race which was fet before him : for he had an

eye unto the recompence of reward. And as he had an eve unto it himself in his own particular, so he fails not to draw all eyes unto it, almost every where in his difcourses. This very Sermon (and it is the first set and solemn Sermon that ever he preached) takes beginning with this, this propolition of the reward, this very reward of the Kingdom. Ble fed are the poor in Spirit, for their's is the Kingdom of Heaven. Afterwards in the whole course of his preaching, you shall find it frequently pressed and earnestly: yea after his death and resurrection, in those last forty days before he ascended, appearing often unto his Disciples, he discoursed unto them of the Kingdom of God, Act i. 2. This brings in and leads out all his Sermons; the beginning, continuance, and confummation of them feems to be Regnum Dei, the Kingdom of God. And fure were it well known, did we clearly apprehend the hope of our calling, the riches of the inheritance of the Saints, could we comprehend with them all what is the height, and length, and breadth, and depth, and know the dimensions of that love of God in Chnift, which paffeth knowledge: nay were the inestimable treasures of that Kingdom, which this love hath prepared, but truly believed, I think no Man would account any labour too great that might bring him thither.

But to leave these, that seek, but not for the Kingdom, for they are not so many; The disease of those other that would gladly have the Kingdom, but without seeking, is more general. Few Mens thoughts are much troubled with this employment. If it concern these things indeed, the pleasures or profits of the present, how diligently do most Men seek and search, rack and ransack all corners and quarters of the world? That Woman for her lost groan, or these Gentiles in the verse here precedent, not half so painfully. But for that true wealth and honour, and those

those immortal pleasures of the Kingdom which is to come, as if they would come of themselves, though we would gladly enjoy them when we can no longer hold these, other yet travel or trouble for them in the mean time, we would not willingly fuffer any. As if we thought to light on this Kingdom of God, as saul did on his. whilft we feek Cattle in the defert. Here we can be content to look on the Lilies of the Field (as our Saviour a little before wills) but with a contrary intention, and would willingly be cloathed with Immortality and Glory. but on their condition, neg; laborant neg; nent, fo we might neither labour nor spin for it. No voice so welcome to our ears as that of Moses at the red Sea, stand still and see the salvation of God: or that of St. Paul to the Romans, He was found of those that sought bim not. It is strange we can trust God for nothing, that concerns this life and the good things of it, without our utmost industry and endeavour: and yet can be consident in him for the bleffings of the future, though we stir neither foot nor finger in the profecution of them. As if my Text were to be inverted, and first seeking these things, we supposed the Kingdom of God were to be added out of his providence and without our care. All care and thought of our own feeking, feems to be drowned in the conceit of his drawing. That of our Saviour is so much in our eye as we can hardly see any thing elfe. Nemo venit nist Pater traxerit. And it is most true, unless God prevent us with his Grace and draw us unto himself, we of our selves shall never, can never come unto God. But do we utterly want that attractive Grace, or rather do we not draw back, and turn the Grace of God into wantonness, as the Apostle speaks? For how doth God draw, or whom? though he draw, yet he doth not drag: he draws Men and not blocks, so draws one way, as yet refractory dispositions may and too often do another ::

ther: if any man shall draw back, my foul shall bate bim. Heb. x. There are but two ways to work upon the heart of Man, Power or Perswasion: That is possible only to the omnipotence of God; this proper to the rational nature of Man. And it pleaseth God usually to deal with Men according to their nature, Quos fic movet, ut motus fuos agere finat, whom he so moves (faith St. Austin lib. 7. de civit. Dei cap. 30.) as he yet permits to be their own movers; yea when he moves most effectually. vet he moves not but congruously also. So saith the Wise man of him and his providence, pertingit à fine usq; ad finem fortiter, & disponit omnia suaviter : powerfully first yet sweetly also, that is, aptly and sutably to their nature and disposition; He draws them indeed, yet not by the heels, but by the ear, qui audivit & didicit, be that bath heard and learned of my Father cometh. The very next verse unto that former in the 6. of St. John gives the way of drawing, by instruction not by impulfion. Rational Men therefore must expect rational means. direction and instruction. I will inform thee in the way wherein thou shalt walk, I will guide thee with mine eye. Bitt and bridle that hold in by force, as it follows, are for horse and mule, that have no understanding. Not a word of his mouth, not a motion of his spirit, not a benefit of his grace and favour, but are as so many cords to draw us unto himself, and so himself testifies in the Prophet Hosea, I took the yoke from their neck and I laid meat before them, In funibus Adami, & loris amatoriis attraxi eos, I drew them with the cords of a man, with the bonds of love. The love indeed and goodness of the Lord laying meat before them, as the Keeper draws his Call, proposing a Kingdom as in this place (and what may draw if such a Kingdom cannot?) especially when the gracious motions of his Spirit unto yours are not wanting, and the like. These are the cords and bands.

bands, wherewith he drew them; and with which intelligent Men should be drawn, and well therefore stiled funiculi hominis, the cords of a Man: All other Physical traction being the cords of Carts and Carriages, of beafts and blocks rather than Men. And when God thus draws and allures, it will concern Man highly to obey and follow the attraction. We may not think to stand idly under the influence of Grace, like Fruit-trees under the beams of the Sun; much less hang under the attraction like dead and inanimate trunks; least of all hale another way; but being prevented by Divine Grace (for you are not under the Law, but under Grace, faith St. Paul) it will behove us to cooperate; having received a Talent, to negotiate; a gift, to stir up the gift of God that is in us, as the same Apostle unto Timothy, ne quis desit gratie Dei, lest wanting not grace in himself he himself chance to be wanting unto his grace, Heb. xii 15. Rightly therefore the Spoule in the Canticles, trabe me post te, & curremus, drawme after thee, and we will run. Cant. i. 4. And it should be the resolution of every one elle, for that of St. Austin is most true, Qui fecit te fine te, non salvabit te fine te: he that made thee without thy felf, will not fave thee without thy pains: fecit nescientem, non justificat nist volentem, he made you without your knowledge, he will not justify you without your will and endeavour, much less glorify. Nemo coronatur nist certaverit, no Man shall receive the Crown unless he strive for it; or be conveyed into this Kingdom like Philip to Azotus, unless he seek it, and feek it in the right way, as he is here directed, by Righteousness, even the Righteousness of God, seek the kingdom of God and his righteon fne fs.

As no man finds unless he seeks: So every one that seeks doth not presently find, unless he seek in the right way. If he err in this, the more eagerly he seeks, the

more he errs, it is but Cursus celerrimus preter viam. and then the farther he runs, the farther still from his home. Above all things therefore it concerns us to be fure of the right way before we run on too furiously. And sure the way were not hard to be discovered, but that it is now almost overgrown like the rest of the field, for want of paffengers. It is indeed unto humane corruption something tedious and troublesome, rough and rocky; which is the reason men have diverted into so many by-paths of their own, hoping to find out some shorter cut or at least a more pleasant passage into the Kingdom. In this kind certainly, we have had feeking enough yea and too much: every one almost bending his wits how he may best shape the course of Religion sutable unto his own fancy and affections: Setting up his own Ladder, as St. Auftin faid of that Heretick, that so he may climbe to Heaven alone by a way which none ever went before him; but wherein he supposeth every man thenceforth is bound to follow him. Yea by this means fo many Paths and several Alleys have been beaten out, as a Maze may sooner be trodden than fuch intricate labyrinths: and (which is more) every man contending so earnestly for his own track, as he condemns and even damns all others that tread never fo little besides his footsteps. Not considering that men may come to the same place by several tracts, if they run on in the same road. So long as they agree in necessary truths and fundamentals, which is via regia, the Kings high way, or rather the high way unto the Kingdom, they may differ in such as are disputable and doubtful; and yet both come fafe enough thither. And yet we may not much complain; so it hath ever fared and will fare with the Church of Christ. Errours if not herefies must needs be, that they who love the Truth may be the better approved. But what then is to be done in this case? Amidst these doubts and disputes where shall we fasten

fasten for that approbation? fure no way in the world so fafe and fecure asthis (the foundation we hold in common. standing unshaken) to let go disputes, and fall unto practice; leave the unhappy fatal tree of Knowledge, and betake us to the tree of Life: that fince we cannot otherwife find truth, or else agree in it; we may at least seek righteousness by which we shall certainly find both agreement and truth a great deal the fooner. For feeking truth too earnestly, unnecessary truth, we may easily lose righteousness and truth too. Vertue and Vice (as he said well) being commonly at truce, whilst truth and error are at wars; but feeking righteousnessin peace we shall hardly fail of truth, stand up from the dead, faith the Apostle, and Christ shall give thee light, Eph. v. And blesfed therefore ever be the Counsels of his Royal breast, whole high prudence by damming up these waters of Marab in their Fountain and chafing away bitter difputes, that began to overflow this, as they have drowned almost other Countries, hath both reserved truth to more deliberate and appealed cogitations hereafter, and given peace unto the Church for the present: That so the clashing of Truth and Errour (indeed truth and truth, errour and errour) being filenced, Righteoufness and peace may meet, and kifs each other the more freely. And that fure will be found the right and best way too at the last. For most assuredly when all contestations are terminated, when all these Sophismes and Subtilties of the Schools Subtilitates ultramundana & plusquam Chry-Subtilties, as he said, beyond the Moon, and such as Chrysppus never dreamt on, shall vanish into air, leave and forfake usutterly, it will be righteousness only that shall do us good in the ends this righteousness of God and our faithful endeavour in it, that shall be able to give peace and comfort to the Soul in death, and through death lead and light it into immortality and life. No way in THE

the world, no Righteouspess thither, but this only the good way, the way which the Prophet samuel long fince discovered. I will shew you the good and the right man. fear the Land and forme bim in sruth, and confider how great things be hath done for yea. A good and a right and therefore a right good way. Not that every way which is good, is prefently right, (some may have the zeal of God but not according to knowledge) but that undoubtedly it cannot be right, unless it be good. Whatfoever way it be, if it cross or part with goodness, it will in the fame place certainly part with verity: where it leaves rightoufness, we may be fure it leaves truth; the true Doctrine being always, as the Apoltle testifies of it. Dellring focundum pietatem, a dollrine according unto piety, I Tim So Rettum est index fui & obliqui, That which is right, doth both discover it felt and other things that are crooked. But be the doctrine never fo right and righteous, yet if the man be not fo to what purpose is it? Had he all truth and were endued with the knowledge of all mysteries; yet if he detain that truth in unrighteoufness, it should profit him nothing, but to augment that wrath of God, which, faith the Apostle, is already revealed from Heaven against himo ... When on the other fide, did he know nothing elfe, nothing but Christ and him crucified, (as St. Paul defired to know no more) yet walking faithfully in that path of Righteouthels, which be hath taught and trodden out before him a his ignorance of other controvertible truths, or suspension either, I think would hurt him but little. For Righteoufpels naturally doth lead into truth, and unless men did first forske it, they could hardly run into dangerous errour. For were not the Soul depraved with unrighteous lufts, and the judgment of the mind perverted by corrupt affections, it could not easily relift apparent truth, or not discern manifest fallhood. But when the will givesit self

over

over to be ruled by the appetite, no marvel if the intellect (naturally subject unto the will,) be as easily wrapt in errout. Ambition and Avarice, and defire of finning with sting of Conscience, having once seized upon the Scribes and Pharifees, of old, what strange leaven were they foon brought to mingle with the bread of life? And how mightily have the same affections since wrought in many more? Hence, as from the Trojan Horse, so many impious, but profitable deceits and devices have iffued forthupon ignorant people: on the one lide, differfing with them for their own fins, and dispensing to them other mens merits, the imaginary treasure of the Church. that the Church might be filled with real. Hence what strange politions, and unto Piety most dangerous have been formed on the other fide? establishing justification even in the los of fanctification; prefumptuoufly cloathing themselves and their disciples with the righteousness of another even then when they are wilfully unrighteous in themselves. And so, not content upon repentance to be justified by imputation, but have found out, even then whilst they sin, an imputative (indeed a meet putative) fanctification; that by this means amidst the works of darkness, in the paradise of conceit, they may still remain Children of light. But be not deceived, faith St. John, be that doth righteousnes, is righteous. All which, though fpiffe and palpable hallucinatious on both parts; yet for long as the eye is not fingle, as our Saviour speaks, but blear'd with mifts of profits and pleafures, they may not eafily be deceived, less eafily redressed in either. They may term themselves as they please; but so long as impure defires are feated in the Soul, nothing shall be able to tie them to the purity of that truth which opposeth; or withhold them from contending for fuch fallboods as flite with those defires. Itching ears and lusts in the spirits, neither will nor can endure found Doctrine, faith the A-Gg 2 postle.

perturbations.

postle. But rather than fail; will raise up unto themselves Teachers after their own lufts, and at their own charge raise preferments for them too, that so their hired tongues may tickle their ears when they itch, smooth or smother their fins; In this case who shall prevail, or what shall give Men light, if in favour of their evil ways, they love darkness more than light? It is only the fearch and study of Righteoufres that can bring us into the way of truth and diffolve errours, and their controversies, by taking way their causes: by removing those gross and earthly affections that like Foggs at noon darken and benight the judgment The pure and cleanfed heart fall fee God. lath our Saviour; fee him perfectly hereafter; fee of him and his truth more clearly in the present; as he doth elsewhere affure us. If any man doth the will of my Father. bo fall know of my dedrine. But besides the nature of Righteousness, leading into truth, the protection and providence divine feems specially to affift and direct it. The very fecrets of the Lord, faith King David, are upon them that fear him; who himself having respect unto the Commandment, became wifer than his Teachers. But however fecrets, yet light enough fure shall ever spring up unto the righteous, who have undoubted interest in the promise of that Comforter, which unto the worlds end. shall lead into all truth; all that is necessary for the lead. ing of them, when this world ends, into the glory of a better: yea and teach them mildness in truths of less consequence for the present. For did we follow righteous ness and not pride and passion, we should easily learn to enter on mysteries warily, and to maintain our opinions soberly. And when the strife is peradventure, but about a crackt pane in the Window; or a loofe tyle in the Roof, as he faid well; not to raise such stirs and outcryes as if the Foundation were presently endangered. It is only the judgment which Righteousness hath cleared from perturbations,

perturbations, that can discern the necessity of points, and direct our profecution accordingly; instructing us not to call every problematical question by the name of necessary and infallible truth; but agreeing in fundamentals, either to leave superediscations to the tryal of that fire, which will prove whether they are Gold or Stubble; or else dispute them so calmly, as neither peace be disturbed, nor charity destroyed; according, si non sententiis, saltem animis, if not in opinion, yet in love and affection.

And for these regards and many more (indeed any but that of imputation) is justly termed his Righteousness, the Righteousness of God. It is that Image of the Father. the chief lineaments of that similitude of God, wherein we were at the first formed, and whereunto we are still created: Created unto good works that we might walk in them, Eph. ii. 10. It is the end and purpose of the Sons Redemption, That we being delivered from the hands of our enemies, might serve him in holiness and righteou sness, before him all the days of our lives. The intent and effect of the Spirits vocation, for we are called not to uncleanness, but to holiness, and that not outwardly only by the word, but inwardly by the power of the Holy Ghoft; cleaning from all filthiness of Flesh and Spirit, that he may purge unto himself a peculiar people zealous of good works; yea it is, I fay, not the form that doth justify init self; but the quality that only can qualifie for justification and entitle unto it, as it is taken for remission of sins in Christ. Blessed are they that do his Commandments, that they may have right unto the tree of life, Revel. xxii. That tree of life is Christ; in whom without Righteousness, no Man hath any right: who came by water and blood, faith the same St. John elsewhere: first cleansing and then pardoning. For as he doth fanctifie as well as justifie; fo I take it he doth first fanctifie :

fanctific before he justifie, and no longer justifie than he doth fanctifie. Lastly, it is the direct and unavoidable means, though not merit of glorification: without boliness no man shall see God, nor any enter into the Kingdom of God.

So many ways isit the Righteoufnels of God; and fo many ways no less necessary for Man, as being indeed All in All; the fulness of the Law, the full effect of the Gospel, the substance of Gods revealed will in both, This is the will of God even your sandification. But what then becomes of Faith? for this feems to be altogether work? Is that nothing unto the way that leads unto the Kingdome? Surely yes, much every way, but yet without Righteousness not any thing: For Faith is not opposite to Righteousness, but a part of it; the very fountain or root from whence it is immediately derived. For true Faith is ever that of the Heart not of the Brain. and with the heart man believeth unto righteou fue fs. It is neither Faith nor Works apart and severed, that can do us good, but Fides operans a working faith; faith working by love, and love is the fulfilling of the law, faith the Apostle. This is that active Faith fo much magnified in the xi. to the Hebrews, by the power whereof those Worthies there, of whom the world was not worthy, befides many other great things, especially wrought righteoutness: and gained the promises, v. 33. And to these and the like Worthies it is that that Angel points in the Revel Hi funt, Thefe are they that keep the Commandments of God and the faith of fefus. To shew that none keep his faith as they should, that do not keep his Commandments, Revel xiv. 12. Indeed it is the keeping not the believing of the Faith that is available. I have kept the faith, faith St. Paul, benceforth is laid up for me Co. rona Justitia, a Crown of righteousness. Faith kept is Righteoufnels; and fuch faithful righteoufnels only it is, that shall be crowned at last. Righteousness therefore the only way unto the Kingdom: and so by all those that would come thither, of all things else and in all regards most especially to be sought for, with their best strength and utmost endeavour. For it is not quarite, but prinum quarite, not seek only, but seek as sirst. The last point, but must be briefly handled though indeed it bath two points.

As First hath a double lignification: for it either respects time, or earnestness of intention. And in both regards for time, and intention of travel we are to seek, and first to seek, the righteousness of God; if we desire

to enter the Kingdom of God.

The actions of Piety and Righteousness are the highelt and nobleft operations of the Soul, and therefore of more worth; They run cross and counter to the bent of our corrupt affections; and foot more difficulty than may be lightly and easily atchieved. Indeed facilis descenfur averai, it is a descent down the hill, the swing of our own corruptions can carry us headlong thither; but the may of life is on high, faid King Solomon. Virtue must upwards and hale the heavy body after it is climb Hills, and craggy Mountains: bic labor hoc opus, this is not without fweat and difficulty. But notwithstanding all difficulties virtus aut inveniet aut faciet viam. The spirit of God by the power of that almighty faith, to which all things are possible will and must break through them all. To do good and fuffer evil to deny our felvese and take up the Cross, to subdue fulls and root out affections, and the like, till it come to that point, these are justitie culmina the heights and steps of righteousness and up we must, though like Jonet ban, and his Armovbearer, we creep on all four hands and knees for it, on the knees of humble and tervent prayer; but using the hands too faithful and diligent endeavour: And therefore it is not

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every cold and careles feeking that will be sufficient. The way is narrow and the gate strait: contendite intrare. ftrive, faith our Saviour, for many fall feek (feek negligently) and shall not be able to enter. Nay more than strive, and struggle too. I press hard, saith the Apostle, for the price of the high calling which is in Christ Telm. He well knew that though no Man be Crowned unless he strive for it; yet that every striving doth not presently gain the Crown, nist legitime certaverit, unless he strive as he ought. And therefore he fought not as those that beat the air, but as he that means to conquer: for even this Kingdom is not gained, but by conquest. The Kingdom of heaven suffers violence, and the violent take it by force. In this point we need not fear offending in excels. Modus amandi Deum, est sine modo amare, the measure of loving God is to love him without measure. In opinions indeed and disputes that have their extreams. moderation may be good and commendable, (disputants in heat and passion, supposing they are never far enough afunder till both be equally fundred from the truth, and then in this case to halt, as they say, between two opinions, may be to walk most uprightly) but no such here; to halt between two Masters, between God and Mammon, God and Belial, God and Baal is most insufferable. yea more than the clear rejection of him. Utinam calidus effes aut frigidus, I would you were bot or cold. faith the Lord to fome in the Revelations. As if fince they were not throughly hot, he had rather by much they were utterly cold, than in that faint temper between both: fit for nought but evomition, as is there threatned; for the indignation of God rifeth at nothing fo much, aswhen Men neither to cold as to contemn Religion, nor yet to hot as to forfake their fins, prefent him with a cooler mixture of both. Better therefore be a pure Gentile, or a graceles finner; than a compounded and perfunctory

functory Christian; worse than either, and harder to be cured; his mediocrity being grown venerable unto the world and himself, under the shew and title of calmness. and moderation. For which cause, that may be verified of these our Saviour said of others, Publicans and barlots shall sooner enter the kingdom of heaven. If we mean to find entrance there, it may not be by the formal and falsehearted seeking, seek the Lord and you shall find him, but if you feek him with all your beart and with all your foul: otherwise instead of finding a Kingdom we may chance to fall upon a curse. Cursed be be that doth the work of the Lord negligently. Seek ye therefore first with all Industry and with all speed too: that it may be the first thing you seek, every way first, in time as well as in intention. Death is uncertain and delays are dangerous; whilft we take farther day unto our felves, enlarging our time, as the rich Fool did his Barns. God oftentimes derides us as he did him. Stulte hac note, Thou Fool this night shall thy soul be taken from thee. And who in his own particular knows the length and date of this his day? who can tell how many hours there are in it, or how many of them are spent already? How soon that now, that henceforth of obstruction and blindness may come upon him, and refusing to cleanse his Soul whilst the Spirit, like that Angel in the Pool of Bethesda, is moving the waters; how suddenly he may fall under that fearful Sentence of the same Spi-Tit in the Revelation, He that is filthy, let him be filthy still. If that Fig-tree were cursed even before the time of fruit in comparison was come, before the Gospel was throughly published; may not those that have lived long under the bright beams and Sun-shine of it, and still bring forth nought but leaves, of thew and formality, have just cause to fear every moment the approach and probation of that final and fatal doom, Never fruit grow on thee more? Whilst H h acts

Whilst Men in their prefumption are sporting themselves and grieving God with their fins, God in his wrath, in the mean while, may be five aring they shall never enter into his reft. Undoubtedly did the rays of true wildom and dis vine pierce into the Soul; had the heart any true impresfion of future things or of the vanity of the present; did Men insteand relish the good gift of God and the powers of the world to come; they would not permit any quiet to their Spirits or peace unto their Souls, till their Souls had made and gained peace with their God, and freed themselves from such uncertainties. This is the Haven of our Reft, and Heaven upon Earth, and we that fee it may well fay unto our Souls, better than he did fay, but faw it not, O quid agis anima mea? fortiter occupa portum : what don't thou O my Soul? the Port is before thee; Reer away before Sea and Wind manfally; foul weather is behind thee, make hafte to escape the stormy Wind and Tempest. And however there should chance not to be any, for there may be room for miferivordia Domimi inter pontem & fontem, He hath not fut up life nor the gare of his mercy upon any: yet it will concern wife men to fear the worlt, that is more likely, and prevent it, whillt they have time; to work the work of the Lord whilft it is yet high day, before that dreadful and terrible night approach wherein no man can work. To defer it to the eleventh hour, to the evening and twilight, were a prefumption too full of boldness; especially since our Sun may fet at noon and our light go out in the midft of our life. For we are but dust as our Fathers were; and the Spirit of the Lord will not always frive with us. Let us therefore laying afide all delays be refolute and vigilant, attending speedily to open when it pleaseth him to knock; when he calls, inflantly to answer, Lo I come; when he fays, feek ye my face, to echo immediately, aby face Lord, will I feek. So feeking his face in holi-

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ness here, you may be sure to see it in glory hereafter. In the mean time, that God who hath added all things else plentifully unto you all, abundantly unto one, continue and multiply his favours unto all, but principally and above all unto that one. For fince it is one of the last services your Majesty, before your journey, is to receive from this place, I would not willingly leave it, without one word of apprecation. For though I may not bless, yet I may pray: God almighty whom you feek and ferve, hath bleffed you ever hitherto; and may his faithfulness and truth be your shield and protection ever hereafter. He that went with Abraham in his Journey, be with you in yours: Let him lead you forth in peace, and to the joy of all hearts, return you again in fafety. May he carry you from Crown unto Crown, from one Kingdome to another upon earth; and having ministred all thingselfe unto you according to your hearts defire here. may he at last, (and let that be late) minister an entrance unto you also abundantly into his own Kingdom, this Kingdom of God. Whereunto the same God of his infinite mercy vouchfafe to bring us all for and in the meritorious blood of his dearly beloved Son and our most blessed Saviour Jesus Christ. Amen.

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But let a man examine himself, and fo let him eat of that Bread and drink of that Cup.

tion or blood of his dearly beloved Son and our mole HE holy but fearful Sacrament of the body and blood of our Lord as it is the highest and noblest Institution the Christian Religion hath: fo is it to be approached untoswith the greatest reverence and regard. For as it affords inestimable comfort to the worthy participant: so not less danger and terrour to the unworthy Receiver. He that takes it must know he takes a powerful medicine, that will work one way or other; either cure or kill, prove wholfom Phyfick, or deadly poyson. As the patient is prepared, so it works this way or that; even either life or death. For the blood which is received, if it do not wash and cleanse, it wills certainly stain and dy the Soul of the Receiver: which

must be made partaker, or shall be made guilty: either partaker of the vertue, or guilty of the shedding thereof to his endless destruction that receives it unworthily. The guilt you have in the precedent Verse, He Ball be guilty of the body and blood of the Lord. The deftruction in the subsequent, he eateth and drinketh damnation to him felf not discerning the Lords body. The exhortation in my Text lies between both, that it might be the more vehemently enforced, and every man might know how much it behoveth him diligently to examine himfelf before he eat of that bread and drink of that Cup, But let a man examine, & c. Wherein you fee there are two general parts: first a preparation, then an admission unto the bleffed Sacrament of the body and blood of our Saviour. The Admission in the latter part, Let bim eat; and the preparation in the former, but first let a man examine, &c. Of the holy Sacrament it felf and an admission unto it, hereafter; at this time only of the preparation that should go before it. Wherein you may confider, 1. The Act wherein it confifts, Examination; and then the object of that Act, bimself. Let a man, &c. But we shall run both together, and out of both draw these points, which we will commend to your observation.

1. Because the end of examination is to prepare our felves, we will shew the necessity of this preparation.

2. That we may know wherein to examine our felves. we will consider the quality, and extent of that preparation which is necessary, for the making and constituting of a worthy Receiver.

3. We will shew that the best means to attain unto this due preparation; or qualification, is the fludy and know-

ledge of our felves and our own ways.

Gods

4. Because the heart of man is deceitful above all things, and we are all apt to deceive our felves in judging

of our selves, that it is not a superficial view but a strict examination that must give the just and true knowledge of our selves.

s. And lastly, we will make and practife this examination in these points we have found necessary : that after it they who are approved in their own Consciences, may chearfully approach unto the facred Mysteries, and eat of that bread and drink of that Cup to their endless comfort; and others that are not fo, (as I think few are) may first reform themselves, lest they eat and drink as the Apostle here threatens damnation to themselves: So these five. The necessity of preparation, and what the prepation is that is fo necessary: That the best means to attain it, is the knowledge of our selves; and the best way to come to this knowledge, examination: which examination because it is the chief point, we will strictly make, in the last place, that according to it, we may either approve or reform our felves before we prefume to come to the dreadful Sacrament of the body and blood of our Lord: These 5. I say we shall at this time as God shall inable. profecute in their order; but plainly, as defirous to leave you rather better than more learned. And first of the first. the necessity of preparation, But let a min examine, &c.

The end of examination is preparation; for to examine and not to prepare our felves, were but to fee our own foulness and refuse to cleanse it; to inquire into our Lords will, and neglect it when we have done: and that will only make us worthy of more stripes. And therefore he that commands the one, doth in the same words of necessity injoin the other. And indeed holy and Divine Mysteries as in reason they require an holy and sanctified preparation; so in Scripture hath it ever been prescribed and exacted at their hands, that shall draw near unto them: yea the very Heathen Priests would not enter upon their Superstitious Ceremonies to their false

Gods

Gods without first proclaiming a, procul effe profani, all profane and unhallowed persons be ye far away. And it was the use in the Primitive Church for the Minister as it is in St. Balils Liturgy, or the Deacon his Affiltant as Chry foftom hath it, To cry with a loud voice before the Communion Santa Santis, holy things pertain unto holy people. And for this cause it was that the Lord gave fuch first command in Law that no uncircumcifed person should presume to eat of the Paschal Lamb; nor Exod. xii. vet any circumcifed neither under four days preparation 48. and fanctification of themselves. With what reverence then and awful regard should we draw near unto the true Paffover, in the bleffed Sacrament, which succeeds in the room of that other? and exceeds it too, no less than the substance doth the shadow, than the body and blood of the Son of God, doth the flesh and blood of a Lamb, taken from the flock? To shew this, our Saviour himself at his fall supper, wiseth from the Table, takes the Bason and the Towel, washes and wipes his Difriples feet before he would institute his blessed Sacrament or fuffer them to be Communicants at it. Now by the feet in holy Scriptute are meant the affections of the heart; for as by the feet the body walks, so by the affections the Soul moves to whatfoever it defires: They are the springs and Fountains of all her vital operations; and as the Fountains are, fuch are the streams; if those be troubled, these will be foul; if they be cleansed, the other will tun clear. And therefore thele feet, thefe affections of the heart being once washed (the meditations of the head, the words of the mouth and the actions of the hand, which are but rivers flowing from the abundance of the heart and the hearts affections) cannot but partake of the fame purity. For which reason when Peter who at the first was not willing to be waste at all, afterwards was delirous to have all walkt, his head and his hands

as well as his feet; our Saviour replies, be that is washed needeth not to wash save his feet only, for then he is clean every whit, Job. xiii. 10. The feet then, the affections of the Soul, on whose cleanness doth depend the purity of the whole man and all his actions; these are they that our Saviour by this act of his own doth instruct us carefully to wash and cleanse, before they tread a step towards his holy Table. How can they there expect to be partakers of him, who himself in that place told Peter that without this washing he could have no part in him? They frustrate the end and benefit of the holy Sacrament, they prostitute the blessed mysteries themselves, they dishonour both them and the Majesty of that God who is present at and in them; who presume with unwasht feet, unhallowed affections to enter upon the facred Symbols fanctified with the peculiar presence of the precious body and blood of the Son of the everliving God. No marvel therefore if such profaners of this blood are held as guilty of the shedding of it which was purposely shed to cleanse them from the guilt of their sins; if instead of sealing salvation to their own Souls they do but eat damnation to themselves for not discerning the body of their Lord. For did they discern it, did they, understand and conceive it to be there, they could not but approach unto it with greater reverence, with much more heed and awful regard. When it was at the worst and lowest estate the malicious Jews could bring it to, bereaved of all form and beauty, yea and of that bleffed Soul which dwelt within it; and now remained only a dead and crucified Carkafe, all over gaping with wounds, and gored with blood; yet even then with what care and reverent respect was it handled by the good Arimathean? It was wrapt up in fine and clean Linnen, imbalmed with fweet Oyntmens and perfumes, and laid in a new Sepulcher hewen out of the Rock: How then and with what high efteem

esteem should we, (we that are to be made not Sepulchers, but Shrines and Temples, not of his ignominious, but glorified body, not of his body only, but of his whole person, of his body and blood and Soul and Divinity and all) how I say and with what diligent preparation should we see that all things be pure and clean, and sweet, and new, where such a guest is to be entertained, where he is not to be lodged for a night or two, but to inhabit, where he is not to lye a while as in the grave, but to dwell and live for ever? This were fomething to the purpole, and we should then shew we discerned the Lords body, which now we feem not at all to regard; eating and drinking of his flesh and blood with no more reverence and respect, than if we were at an ordinary Table of Bread and Wine. Nay I affure my felf, many of us make more preparation, being but to dine with some Neighbour; than they do to come to the great Kings supper. They can with all diligence apparel and trim up the outward man, against every ordinary feast; in the mean time neglecting the inward man of the Soul, little regarding how foul and flovenly that comes to the holy Banquet. But let such careless men in time take heed; the wrath of the Lord hath never shown it self more terribly, than on the profaners of holy things, especially his own holy presence. Many and fearful are the examples in this kind. The great King of Babel no fooner polluted the Sanctified Vessels, but even whilst he is carrouzing in the bowls of the Temple, a strange hand from heaven writes his doom on the wall before him: the terror whereof loofeth the joints of his loyns, and makes his knees knock one against another: which was but a forerunner of his ruine, who that night loft at once both his Kingdom and his life. But how dreadful was that judgment in the 1 of Sam. vi. where fifty thousand Souls are fuddenly struck dead for but looking irreverently

rently into the holy Ark; and Uzzah instantly smitten with the like vengeance for but touching it with profane hands, though with a good intent to hold it up when in his judgment it was like to fall? And shall we who are permitted (I say not, to touch or to look into the moveable, but) to walk into the standing Ark, the Temple of the Lord, yea to enter in within the Vail and approach up even to the Mercy-seat, and eat of the holv shew bread that stands before the Lord, if we continue to pollute that facred place and banquet with our unwallt feet, unclean and impure affections, shall we think to escape alone without wrath from Heaven? Let no Soul flatter it felf with fuch a bold and mad prefumption. The divine indignation that in former times was wontever almost to follow such profanations at the heels: though in these later ages the great day of final accounts drawing on, it feem to flacken the pace; yet it will certainly overtake them one time or other, if not here in this world, yet infallibly in that other hereafter, though oftentimes even in this also.

Even at this instant when the Apostle wrote this very Chapter, the Lord had fenta fearful fickness amongst the Corinthians, and that for this very cause, their profaning of the Sacrament; as you may read the wordsimmediately following my Text. For this cause, saith he, some are even now fick, others weak, and many amongst you fallen asleep; that is, taken away by bodily death. But however it go with us now, yet at that day when the great King shall come to take a particular view of his guests, he will not fail to find out all those careless people, that have prefumed to fit down at his table without their wedding garments, and pronounce upon them that heavy doom in the Gospel, take them, bind them hand and foot, and cast them into utter darkness, there shall be weeping and gnashing of teeth. So necessary is this duty.

duty of reverent preparation, and so great the necessity urged upon the high terms of no less than plagues and punishments here, and destruction for ever hereafter. So true is that of our Apostle, he that eateth unworthily doth but eat judgment unto himself; so the word imports, judgment temporal, though he repent, and without repentance damnation eternal; and that in so heinous a manner as if he were guilty of the very body and blood of the Lord, no less than the cruel Jews that shed the one and crucified the other, or treacherous Judas that betrayed both. Well then, necessary it is and highly: But to come to the second point, let us now see what the preparation is that is so necessary: wherein it confists, and how far it extends that must denominate and make a worthy Receiver. Surely though no Man living be absolute worthy in himself, or can by any means attain unto that entire and compleat worth which is fully answerable unto the dignity and holiness of those facred mysteries, yet it pleaseth God of his grace to accept of him for a worthy Receiver of them that doth truly and faithfully endeavour to receive them with a competent measure of that reverence, and those qualifications which he hath prescribed in his word, amongst which, Knowledge, Faith, Repentance, Love and Charity, Love to God and Charity to our Brethren, I suppose, are the chief if not all. And these sure at least are simply necessary, by them we must examine and with them we must prepareour felves, whofoever will be worthy Receivers.

First with Knowledge, an honest degree of knowledge, Knowledge what the mysteries are, what they signifie and exhibite: for what purpose they were ordained of God and are received by our felves. Thus much feems requifite in the meanest capacity; for fo long as we are ignorant of the substantial parts and fundamental doctrine of the Sacrament, fo long as we neither know nor confider the main ends and pur-

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poses for which it was instituted, how can we possibly prepare our selves worthily to receive it? we shall fall short for want of discerning the body of the Lord. And in this every Man ought to examine himself; and many Men others too as well as themselves. It is not the proper duty of the Minister of God only to Catechise: every Father and Mother of a Family, is or ought to be in this regard as a Minister within his own charge. It is our part, not to be still laying of the Foundations and Principles of the Doctrine of Christ, but to lead you on towards perfection, Heb. vi. 1. As St. Peter the Apostle said of ministring at Tables, nay as St. Paul of Baptism it self, I was not fent to baptife but to preach: So we may much more fay of Catechizing, We were not sent to Catechise but to preach the Gospel: our office is to dispense the Word and Sacraments, yours it is properly to prepare: yours it is to teach and instruct your Children and Servants, that they may be fit and capable to receive both; though the floth and ignorance of these times, to your sin and shame, hath cast this burden wholly upon our shoulders most Fathers for the want of willingness or knowledge deserving to be Catechifed no less than the Children that are under them; yea in my understanding much more, having lost in their age, that little which they learned in their vouth.

Faith.

The second qualification is Faith; without it, it is impossible to please God; as in any other duties we can exhibite unto him, so especially in this of the Sacrament. It is the eye of the Soul, by which we behold and look upon; the hand by which we lay hold and apprehend; the very mouth by which we eat and receive the Body and Blood of our Redeemer, given and applied unto us in these mystical figures. Non dentes sed sidem, prepare not therefore thy teeth but thy Faith, saith St. Ang. for crede & manducasti, believe and thou hast eaten. And

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for this duty, we suppose there needs little preparation or tryal, every Man thinks he can readily assure and acquit himself in the performance; but when we come to examination anon, we shall find it a harder matter than

we imagine, to believe aright and as we ought.

The third of these preparatory qualifications is Repen- Repentance. tance, which though it be also generally required as precedaneous unto all facrifices and fervices which we offer unto God, according to that of the Apostle, Let him depart from iniquity, who seever will call upon the name of the Lord: yet the more holy and facred the actions are, the more especially ought we to cleanse our selves and purge our fins and corruptions before we go about them: for I will be sandified saith the Lord in those that draw near unto me: And nearer well we cannot draw unto God or God unto us, than in this Sacrament; ordained of purpose to joyn and unite both in one. But do we think his pure and precious body will vouchfafe to be received and dwell in an unclean and polluted Soul? shall this bread, panis de Calo, bread from Heaven, the Childrens bread, as it is in the Gospel, and indeed the food of Angels, shall it be given, do we imagine, unto whelps? shall these precious Pearls of the Gospel shell'd up in Divine Mysteries be opened and cast unto Swine? shall the cup of the Testament be given unto him, that hath nothing to do with the Covenant? furely no, What bast thou to do, saith God in the Psalms, to take my Covenant in thy mouth so long as thou hatest to be reformed? to take it in thy mouth so much as by naming of it; how much less hast thou to do to take the blood of the Covenant in thy mouth by receiving it, fo long as thou refusest to reform thy self by true Repentance? This therefore is the main and principal part of our qualification wherein we cannot be too diligent and careful: and the other of Love is like unto it.

Of Love first unto God who hath shewn such marvellous Love unto us, and from us should receive all Love and thankfulness again. And then unto our brethren, that as God hath loved us, so should we also shew Love

and Mercy unto one another.

In regard of the first, this bleffed Sacrament is well termed the Eucharist, that is, the Sacrament of thanksoiving, wherein by the affistance of the blessed Spirit we do in all thankfulness and grateful return of our best affections, folemnly commemorate the wonderful Love of the Son that suffered, and the infinite goodness and mercy of the Father that gave him to death for the fins of the world. In regard of the other (the Love of our brethren)it is as rightly stiled a Communion, that is, a common union for fo it is doubly, a common union of our felves amongst our selves, and of all unto our Saviour; But first we must be united unto one another, before we be united unto him: as we drink of one cup and eat of one bread, fo we must be knit into one body mystical by Love, or we shall never be knit unto our head Christ Jesus by Faith. What union canst thou expect with him so long as thou art at variance with those for whom he died? His blood was shed for us all whilst we were yet enemies, and shall we think we may drink it, and in it remission of sins to our selves, so long as we refuse to remit the sins of another? can we hope or expect that mercy from God, which we will not shew to our own flesh? No, no, if without this thou thinkest to receive any favour from him, or look he should receive or accept any facrifice from thee, thou deceivest thy self. It is his rule in the Gospel, If when thou comest to offer at his Altar, thou remembrest that thy Brother hath ought against thee, leave thy gift there, go and first be reconciled to him, then come and offer thine oblation, Ecce bonorem funm despicit, dum in proximo charitatem requirit. Behold (laith

Love.

(faith Chry fost.) how he preferreth thy Charity before his own honour; who will not accept of any facrifice to himself, till thou hast shown love to thy neighbour. And so here these four, Knowledge, Faith, Repentance and Love, are as you fee the principal qualifications wherewith due preparation must of necessity adorn and beautifie the Soul; they are the feveral parts, whereof that Wedding-garment must be made up, wherewith it is to be arrayed, and wherein every one must appear that would be held and accepted of God for a worthy Receiver. And thus much of the first points, the preparation and the neceffity of it drawn from the phrase and commanding force of the Text, Let a man examine himself, for this [Let] is not permissive, let him do it if he will, or if he will not let him chuse, but mandatory and imperative, let him fee and be fure that he doth it : and that under pain of damnation, as it follows in the next verse.

Proceed we now in the third place unto the act whereby that preparation is made, and these qualifications are best attained unto, and that is a diligent search and examination of our felves and ways. Let a Man examine himself. For certainly the readiest way and directest unto due preparation is the true and faithful knowledge of the right temper and disposition of our own Souls. And therefore next unto the book of God, Man himself is the best book he can study, since the knowledge of himself (as the very heathen Philosophers could acknowledge) is the beginning and fountain of all both Wisdom and Goodness: of Wisdom, because as himself is a microcosm and compendiary fum of all creatures, so the knowledge of himfelf cannot but be the fum and brief abstract of all sciences: and of goodness, because he is evil without remedy that doth not understand how evil he is: for of necessity he must know his own corruption before he can cleanse and purge it, which is the reason that evil Men, who though i

though they love not evil as evil, yet love the pleasure of it: are so nice to enter into their own Souls, and fearful to make too strict a search into the pollutions of their hearts, lest they should be driven to abandon and forfake them when they cannot retain without too much trouble to their own Conscience. Rightly therefore seneca, Mali ubig; sunt, præterquam secum, wicked Men are willingly every where else, rather than at home. they are still gadding abroad, and the less they can abide to look on themselves, the more they delight to be curious examiners of other men: how fecurely will they pry into all their actions; how narrowly can they observe every defect and imperfection, the least mote in their Brothers eye that will not behold beams in their own? within blinder than Moles, without quicker fighted than Serpents. And Plut arch though but a Philosopher can give you the reason of both, for the guilty Soul, saith he, which in it felf is but as an unclean cage, a very fink of Sin and iniquity, metuens ea que intus sunt, exibit foras, fearing that foulness and ugliness which is within. quickly flyes out of doors, and like a Fly flutters up and down till it light on a gal'd back, fucking and feeding upon other mens vices, that he may the better lessen and excuse his own, or dare to attempt greater himself. It is happened unto fuch, faith the fame Author, as unto those that have footy houses or curst Wives, they are never well longer than abroad. Like Satan in 70b, their Souls compass the earth, and walk through the world: wandering stars they are to whom the blackness of darkness is reserved, saith St. Jude, at whose doors though our Saviour himself stand and knock never so long, never so loud, he cannot hope for admission: there is no body within to answer or open and let him in, their Spirits are gone forth, and it is impossible they should hear what is done at home, their cogitations are so deeply busied abroad;

or if peradventure they now and then hear him at their better leisure they, consider it but little, as supposing they have not much need of him. They have been so long taken up in the view of other mens fins, as they forget their own; they have so constantly fixed their eyes on the crimes of their brethren, as they begin to think themfelves innocent: In this case now is it possible they should duly prepare or deeply repent, whilft they judge of their own goodness by others evil, and suppose themselves well enough already, because peradventure they are more wicked? But could we observe the Apostles rule, let other Men alone and examine our felves, could we as diligently observe our own defects and imperfections (to give them no worse name) as we do other Mens, and other Men do ours, taking estimate of our selves by what we truly are in our felves, not what we feem opposed to others; we should quickly discover at least the corruption and hypocrific of our own hearts: we should soon find how rotten we are at the core, how desperately sick, and what great need we have of the Physician. And still the longer we look, the wickeder shall we appear; the more narrowly we fearch and the deeper we dig into these impure vaults, the more ever shall we abhorr our selves with 70b; till we cry out with the Prophet: 0 that my head were full of water, and mine eyes a fountain of tears, that all the day long I might bewail my fins and iniquities in the bitterness of my Soul. What else was it, but this ferious confideration of himself, that made holy David so afflict his body with sackcloath, and his head with ashes? what was it that made his eyes so often to water his couch, and his bed to swim with perpetual tears, but that in the 51. Pfalm, I acknowledge my iniquity and my fin is ever before me? And fure did we carefully look into our felves, did we faithfully and frequently set our sins before us as that Prophet did, we should

should soon acknowledge and bewail them with that true and hearty forrow that he hath done. So directly doth the contemplation and knowledge of our felves lead unto true repentance, the sum of our preparation. But this knowledge of our felves, especially of our fins, is not fo easily attained as we imagine, and it is not prefently gained upon the first view : every Man hath not such clear eyes as Adam, at first sight to discover his own nakedness: or if he have, he can quickly find out fig-leaves, fubtle shifts and excuses to cover it, as well as he. And therefore it is not a flight view, but a ftrict examination that must eve it: Let a Man examine himself. It is strange that himfelf (hould be driven to examine himself: doth not the Soul understand the Soul? cannot the spirit of man understand what is in man, without searching it out by examination ? furely no, the beart of man, faith the Prophet, is deceitful above all things and wicked, who can know it? and because wicked, therefore deceitful; and cunning not only to deceive others but even it felf. The underitanding indeed hatheves, clear and bright enough to fearch into the dark corners of the Soul, and discover the windings and turnings, all the obscure Alleys and Labyrinths that are in it; did not the heart fend forth a thick fogg of gross and earthy affections to muffle up and blind them left they pry too far into her fecrets. For the will wherein the affections relide, hath taught the intellective power (which is under her command, being Mistris of the Soul either not to look at all, or look very favourbly on that which the likes; and instead of judging of the goodness (which is the proper office of the underflanding practick) the diverts her imployment wholly to the feeking of cunning devices, and finding out of falle colours and disguises to cover the foulness of the evil, which pleasure or profit moves her to affect. And then how is it possible for this knowing faculty of our Souls to discover those

those sins and hypocrises, which her self with all her wits feek to hide even from her felf as well as from others? And therefore unless we vindicate the intellect from this thraldom, and deliver it from the power and tyranny of the will; and that will's corrupt affections, that it may be a free Umpire and Judge within us; unless laying afide all love of our felves and fins we deal truly and impartially with our felves; Nay unless we be jealous of our own fouls and take our felves, as we well may, for the greatest enemies of our selves; and so deal with our hearts as we would do with felons and other offenders; that is, fearch and examine them with all strictness and diligence; we shall never throughly discover the truth of our own bosoms. For the heart is a fly and subtle malefactor; he will not quickly confess; he must be tript with many questions, often taken in contradictions, nay have evident proofs brought in against him, or he will never acknowledge his error: nothing but manifest truth can extort it from him: Unless it be the rack, on that indeed, he will sometimes confess: on the rack of some sudden Judgment, on the rack of a tormenting Conscience you shall hear it then cry out before any body examines them, like Judas, I have sinned in betraying innocent blood, and hang themselves when they have done, and to sin worse in shedding their own. But this of the rack, is confess and be hang'd; that which we seek by examination, is confess and be forgiven. If we confess our sins, God is faithful to forgive them, faith St. John, though most men had as lieve be hang'd as confess; and out of a stubborn Pride had rather excuse than acknowledge their crimes: So losing the benefit of remission, for want of seeing how much they deserved punishment: which nothing but a true inquiry and a faithful examination can fet before their eyes. For want whereof it is that so many think well of themselves now, and are as sure of heaven as if K k 2

they had poslession already, who God knows shall never come there. Only this benefit they gain by their false fecurity, that without any murmuring of Conscience they go merrily to Hell: for as Solomon hath it, there is a way that is right in a mans eyes, but it leads down unto death. In this way the Pharisee in the Gospel seemed to walk: I thank God, faith he, I am not as other men, no Adulterer, no Covetous, Extortioner, no unjust perfon, as that Publican: but he gave Almes to the poor, he fasted every week and payed Tithes of all that he had's He was right indeed in his own eyes, and why? but because his eyes looked only outwards, upon other wicked men whom he found himself unlike: or if at any time inwards, it was through the falle spectacles of pride and felf-love which can present him with nothing but seeming goodness, and that multiplyed much more than it was: But as he was right in his eyes, had his eyes also been right in his head, he might upon better examination have feen what our Saviour eafily discerned, the hypocrify of his heart; which did but cover it self with Sheeps cloathing being inwardly more ravenous than a wolf; under pretence of religion and long prayers, eating up the fubstance of poor women, and devouring Widows houses: and therefore he tells them, Publicans and Sinners (that is, the most lewd and dissolute people) should sooner enter into the Kingdom of Heaven: For the foulness of their Crimes past all excuse, leaves some hopes they may in time come to see and detest them: whereas the other whose fins being deep and fecret are not so easily discerned, and his wounds though they fester and putrify at the bottom. (as being never fearched to the depth) yet because they are skinned over at the top with an outward formality of Religion, he pleafeth himself with a conceit he is throughly cured, and so of necessity nourisheth his death within him, without ever looking after the Chirurgion. These Pharifees.

Pharifees are not yet all dead, they still live and will do in many a bosome, and in theirs especially that live most civilly, and least think they are harbored there. For who almost is there amongst us that is not right in his own eyes? who is there that looking on the outward furface of his actions, how justly he lives and free from aspersion, how diligently he trequents the Church, hears Sermons, receives the Sacrament, and the like, doth not fecretly in his heart thank God he is not like other men? when if he look into it a little better, he may peradventure find it, for all this, as empty of true piety unto God. or charity unto his Brother, as that false Pharisee was We do not yet know, nor shall we till we undestand our felves better, how apt we are to deceive our felves, and flatter our Souls out of their falvation. The very groß and palpable offender can shrowd, you see, his crimes under fuch fair titles as they feem to him little or none at all, nav vertues sometimes instead of vices. The Covetous man is but thrifty, and the Drunkard a good fellow: the quarrelling Ruffian a man of valour; and the prodigal Spendal, kind and freehearted. How much more eafily then shall the civil hypocrite slide away under the false pretences of a goodly outside? Wherewith he is so industrious to cosen others, that at length valuing his goodness by their opinions, whom he hath abused, he cheats himself ere he is aware of his own Soul. That therefore in so dangerous a case we may take care we do not deceive our hearts any longer; but every man deal faithfully and truly with himself, where it so highly concerns him: Let us come at length to the examination it felf. For this hitherto is but to shew how necessary it is to examine: we will now endeavour to make that examination, and we will make it not in all things we might, but only in that preparation and those qualifications of it which erewhile we found necessarily required in a worthy Communicant: that. accordingly,



accordingly we may condemn and reform our felves before we approach unto the holy table. Wherein, because I defire to deal impartially with mine own Soul and yours. I shall intreat your patience, if I come as near your Consciences as may be, which you cannot afford without finding the comfort of it in your felves, for affuredly the more willing the heart is to be furrowed and plowed up. the better ever it takes the immortal feed, and the sooner and furer fends forth fruit to eternal life. To enter on it then. The qualifications of our preparation, wherein we are to examine our felves, I have shewn you to be four, especially, Knowledge, Faith, Repentance and Love. But before we deal upon them, it will not be amis briefly to reflect on the examination and preparation of our felves, and fee and confider how much heretofore we have failed in both; and how thort we have been of that due Reverence and regard those Sacred Mysteries require. Shall I ask you then? for so he must do that will examine: what time you have taken from your earthly affairs to bestow on this holy imployment? nay ask but your own hearts, and they will quickly answer you: for have you afforded your selves, I say not a month or a week, but a day or two or some hours of them to call your Souls to a strict account, to strip your hearts of worldly cares and vanities, and recal your wandering thoughts to those severe and serious cogitations as may become your own fanctification and the high and holy institution of your Saviour? Consider well whether with David, you have entred into the Chambers of your own bosoms, and faithfully communed with your own Souls: whether you have tryed out your hearts and reins, and your spirit hath made diligent fearch, as he both did and requires. Observe heedfully whether calting off all masks and vifors of Hypocrify, all Fig-leaves of diminution and excuse, how thou hast exposed

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exposed thy self and thy Soul naked unto the view of thy fearching Conscience; whether thy mortified heart beginning to thaw with remorfe, hath freely opened her pleits and folds wherein the hid her iniquity; and prefented thee with her fins in their true shape, that thou mightest as truly detest and abhor them. If it be so, it is well: it not, take heed, labour and strive, weep, cry, pray, do not cease, be not satisfied till it be so; for then it will never be right, thy preparation will lack of his due, and thy examination will be lame. But I examine this examination no farther. It is a fecret act known only to their own reins and the fearcher of them, to whom therefore I remit it; and pass on to the qualities and vertues wherewith you are to prepare, and wherein I may more freely examine and evict your Souls, as having outward and sensible effects whereby they may be judged. And the first of these (to omit knowledge whereof we have spoken sufficiently already) is Faith: but here examination thou thinkest altogether needless; for thou... art most sure and certain thou believest. Yet what if one should tell thee thou didst not believe? like enough thou wouldst tell him again, thou dost not believe him in that, for thou wilt still say thou knowest nothing better than that thou believest, why? and I know it too, and know more, that the very Devils believe and tremble, which is fomething farther: and their Faith peradventure something better than thine, who believest and dost not tremble: which yet thou well. mightest, didst thou understand thy self or believe in God aright, and as thou oughtest. But the truth is, most mens Faith (as we shewed but now of the understanding) follows their affections; believing little more than what they defire. Should a Man preach and maintain that the goods of this world ought not to be ingrossed into private and particular hands, but that all things, (as it

was in the primitive Church) amongst Christians should be common, who think you would believe this soonest. the Rich or the Poor? The Poor indeed would quickly embrace it, because beneficient to them; but the Rich that should be losers by it, would hardly or never asfent. In like manner should we urge that precept under the Law, that money should be lent freely to our bre. thren that want, and not be put out to interest : or inforce that Divine Precept of the Gospel, to lend and look for nothing again, Matth. vi. the poor Creditor you may be fure will entertain this for his relief, but the griping Usurer is deaf on that side, and can easily find out shifts and distinctions to avoid his own inconvenience, Search now and examine thy felf narrowly and fee if thy Faith doth not deal thus with God in the chief Articles of it: scarce ever believing any thing but what it likes. The object of Divine Faith is the word of God, wherein belides Histories, the chief things it proposeth to believe are but three, Precepts, Comminations, and Promises: Precepts of duty: Comminations of punishments: and Promises of reward to the observers or neglecters of them. And all those equally to be affented unto, because delivered by the word of the same God: otherwise thy Faith is defective and maimed. See then and confider truly whether thou dost adhere unto the one as to the other, whether thy Faith doth not rest only upon the promises. neglecting the duties; and yet flighting the threatnings against those that neglect them. The promises of Mercy indeed are sweet and comfortable; who doth not willingly and gladly believe them? but comminations and duties are terrible and troublesome, and few will give them faithful entertainment. That Christ suffered on the Crofs, and fled his blood for the fins of the whole world and every mans in particular, is a pleasant and grateful Doctrine, how doth our Faith hug and embrace it as

if there were nothing else to be believed? But should we, once thunder out that of St. Paul, That notwithstanding this blood, no Lyer, no Drunkard, no Adulterer, no covetous or unclean Person, shall enter into the Kingdom of God: here our Faith is at a stand, and will be sure either not to believe it, or never to acknowledge that themfelves are such. Again, ble fed is the man to whom the Lord imputeth no fin, faith David; yea marry, bleffed be that tongue for ever, I believe it with all my heart: nay read a little farther, and in whose spirit there is no guile, how now? why dost thou stagger? pish! 'tis impossible; this seems to have crept into the Text, no body knows how. St. Paul when he cited it, left it out; and we are not bound to believe it, or any thing else we cannot away with. There is no condemnation to them that are in Christ Jesus, saith St. Paul, a gracious promife, and avery cordial to the Soul, every Man is ready to lay hold of it before it be out of his mouth: but to whom doth it appertain? To them, as it follows, which walk not after the flesh, but after the spirit. This is a fevere duty on our part, and a very corrofive to the fielh; which will hardly be brought in subjection to the law of God, and therefore will not eafily believe it should or possibly may be. Thus thy fruitless and preposterous Faith is ever strong to lay hold on the promises, though weak and of no power to work obedience to the commands, or believe the judgments denounced against difobeyers. For didft thouso, truly thy belief would teach thee to tremble; for which cause I told thee thy Faith (which in this case is only a carnal confidence) falls short of that which the Scripture tells us is found in Devils, that believe and tremble. Nay, if we fearch and examine a little farther, we shall find thy Faith failing even in the very promises. For though in spiritual promises that concern mercy and remission of sins now, or the King-

dom of Heaven hereafter, thou art more than faithful, even foolishly presumptuous: yet in the promises which pertain unto this life, we are all for the most part (though Christians in profession, yet in truth and practice) groß and palpable Infidels. Thou beginnest thy Creed with, Thelieve in God the Father Almighty; wherein thou doft acknowledge him thy Father, and therefore willing; Almighty, and therefore able to relieve and fuceour thee in all thy wants and diffress; but from the teeth outwards; for let want or distress approach though but afar off, how art thou prefently perplexed? what anxious and heartbreaking care doth instantly vex and discruciate thy very Soul ? how are thy thoughts loft and distracted this way and that, and every way fearthing and bending thy will upon all humane helps and fuccours that may be imagined, with such fear and distrust, as if there were no God in Heaven or providence of his upon earth? Tell him now of his Father Almighty, that knows whereof he shall need, and will not fail (if he first seek his kingdom and the righteousness thereof) to add and supply all o ther things that are necessary, and you shall give him as much comfort, as if you had east water in his Shooes. He is clear out of his belief now, and Pater nofter too, When if you flew him the plain Text in Mat. Take no tare (that is no anxious and folicitous care) what you Ball eat, or wherewith you shall be cloathed ; or in Dawid, do good, and verily thon shalt be fed, he will sooner laugh at their promises than believe them. Nay which is strange, a Man whom God hath well blest, that hath two want within ken, nor likely to have any, yet scrapes and scratches on every fide, as if poverty were coming on him like an armed Man, as Solomon speaks; who if arged to relieve the necessaties of his poor Brother (with but a finall piece of Silver) though the King intreat, and he King of Heaven command, and his Ministers perswade,

yet it may not be wrung from him. He can presently cast doubts, who knows whether himself or his Children may not live to want? Shew him the promises of God in the Scripture assuring the contrary, that it shall be a means to prosper and multiply the rest: tell him that of the Wifeman, Cast thy bread upon the waters, and after many days thou shalt find it : or that of another, be that giweth to the poor, lendeth unto the Lord; yet nothing can move him: which manifestly argues either he doth not believe God when he fays it, or at least not believe he is a good paymaster; yet this Man thinks he hath Faith; nay many of them are fo far from relieving, as they can find in their hearts to oppress and grind those that are poor enough already: and as if they conceived that honest courses and Gods bleffing on them were too weak means to provide sufficiently for themselves and Children, they can shift and shark; project and undermine; screw themselves into testaments and deceive trusts; buy over their Brothers head that imploys them for himself; and use all their wits and fraudulent devices to compals an estate, and root their possession in it for ever: madly supposing to establish their Generations by those ways for which God never fails, as he every where threatens, to weed them or their posterity out of the Inheritance so purchased; it being his glory ever to destroy the wisdom of the wise, and to rume the house built in fraud or on the ruines of others. For the hope of the wicked, faith Job, is as the spiders web, cunningly foun out with a great deal of labour all night, and fuddenly swept away in the morning. What Faith then is there in this? or indeed, what is it elfe but a wild branch of meer Gentilism and infidelity if not absolute Atheism? For did he truly believe God or his comminations, it were not possible, one that loves his Children so well, sould and to direct a course to destroy them. But affu-

fredly he doth not believe; and whatfoever we pretend. vet for the most part, we secretly say in our hearts with that Fool in the Pfalm, if not, there is no God, yet at least, there is no knowledge in the most high: or else with those wicked ones in Job, tufb, God careth not, circa cardines celi perambulat, his walk is about the hinges of Heaven, he doth not trouble himself to behold or regard the things upon Earth. Do not suppose I wrong you: fearch your own Consciences truly, and I believe the best of you all will find even this infidelity lurking in them. For wert thou absolutely assured in thy Soul of the omniscience, and omnipresence of the Lord; didst thou faithfully believe that he is every where, and beholdeth every action and operation of thine, though never fo fecret, that he is about thy path and about thy bed and spyeth out all thy wayes, and seeth thy thoughts more clearly than thou thy felf; how were it possible for thee in his presence and under those eyes so often and deeply to diffemble with thy Brother, with thine own heart and with God himself? Couldst thou imagine a window in thy bosome and thy Neighbour permitted now and then when thou dreamest not of it, to look in upon thy impure and fraudulent thoughts, and fee how thy cogitations are busied; how would thy Soul shame and blush to be taken tardy in such base and unworthy imployments? which yet thou canst freely exercife and continue without any trouble or interruption at all, though God himself and his pure eyes behold them, whereunto thy breaft is transparent as glass, and more open than the air, what doth this shew but that thou behevelt it not a for to believe his presence truly, and so much contemn it, is meerly impossible. It is beyond imagination to conceive, were thy Faith firm in this point, how it possibly can be that the fight of God and his holy Angels, should not deterthee, not only from think-

ing but from acting those secret works of darkness; which the coming in but of a little child can utterly interrupt and hinder. Of necessity thou must be driven to confess. either that thy Faith is alleep, and thou dost not believe it: or thy reverence utterly dead, that thou esteemest of a child more than thy Maker. Affuredly could we fortify our perswasions but in this one Article of Faith, and ffrongly apprehend the truth of it, nothing could be of greater power to purge our hearts, and our hands too from all evil and uncleanness. Thus if thou carefully examine thy faith by the effects, and judge of it, as thou shouldst, by thine actions, (for the tree is known by her fruit) thou wilt easily find notwithstanding thy former conceipt of thy felf, how full of infidelity thy false heart is, and how little thou believest either threats, or precepts, or promises, or providence, or any thing else fincerely and as thou shouldest. Well therefore it would deferve thy frequent cogitations and prayers and tears to confider and bewail it thoroughly, crying out with him in the Gospel, Lord, I believe, belp my unbelief. And never think it helped till thou findest it reforming thy affections and lusts, not led and ruled by them: till thou perceiveft it working powerfully in all the thoughts of thy heart and actions of thy hands, and the whole course of thy life. For this is the true test and tryal, and to these marks our Saviour himself sends thee, to make full proof of it. These are the signs, saith he, that shall follow them that believe In my name shall they cast out devite, they shall speak with new tongues : they shall take up serpents: and if they drink any deadly thing it shall mot have them a land when they bay their hands on the efection be what be healed bolf those signs follow not thy Faith, this vain and thou are yet in thy fins. But thou wilt Tay the time of Miracles is part, and these days require them not. Neither do I require them as then; neither then

and in those times were they common unto all Believers: But the faying of our Saviour is universal and in the spiritual sence is ever true, that these signs follow them and all them that unfaignedly believe: For every Man naturally hath Devils enough within him to be thrown forth, and unless thy Faith have power and virtue enough to disposses and cast out the impure spirits of huxury and avarice, of envy, wrath, malice, and hypocrifie, and the like foul Fiends wherewith our nature is full: unless it be able to give thee a new tongue and, a new language, and cleaning thy mouth of all oaths and blasphemies, of flanders and reproaches, of deceit and scurrility; can teach thee to speak the words of sobriety, and sanctity, and of truth every Man unto his Neighbour; unless it can embolden thee to take up Serpents, to receive and lovingly embrace thy mortal enemies, and make treacle of them too, drinking up all the deadly venome which their poyloned fromachs can difgorge against thee. not only without hurt, but even as thy phylick; that fo lifting up pure and innocent hands upon them with prayers and benedictions, though they revile and curse, they may yet at length be won from it and cured of the malice wherewith they were fick; and others also by thy example, of their feveral diseases, who seeing thy good works may glorify thy Father which is in Heaven: Until. I fay, thy Faith hath power to work thefe things (unless our Saviours figns be falle) it is never current and effectual. If you lay, thefe things are too high and hard for us, we cannot attain unto them; you do withal fay and confess that you do not truly believe: For true Faith is not dead or drouzy, but powerful and operative, working even wonders unto flesh and blood; which St. Paul proves by a full cloud of witnesses in the of the the producing a whole Catalogue of the antient Worthies, who all

through Faith aspiring to the promises were mighty and marvellous in their actions, overthrowing Kingdoms. working righteousness and doing such great things as we cannot consider without admiration. And whence all this, but because their Faith was stirring and active, not lazy and languishing like ours; which is only a Carkass of belief without any foul of life and vigor in it : otherwife we should soon find in our setves what the same Author elfewhere affirms, that nothing is available like Faith when it is working, working by love; which is ever impatient and reftless till it attains what it desires. Who then, or what power is able to relift it? not the power of the whole world: this is it that overcometh the world. even your flith, John v. 3. no nor the power of any thing elfe, credenti omnia funt possibilia, to him that believes all things are possible, faith our Saviour: And therefore if ever these things be impossible to thee, if thy Faith be fo weak that it cannot disposses thee of thy wicked spirits and work those spiritual miracles on thy Soul, it is a greater miracle if ever it fave thy Soul. For true Faith purifies the heart, and cleanfeth the very reins, and is affuredly dead, if it do not work powerful effects within us. If of unclean and coverous, of malitious, envious and deceitful persons, it doth not make us pure and temperate, mild and merciful, upright and just in our actions; it is unprofitable, and shall never justify with God: In whose account, whatsoever you think, none are taken for believers any farther than they are practifers of his word. He that fays he knows God and bateth bis brother is a lyer, faith St. John: and fure he that fave he believes in God and yet for laketh not his fine, lyes as loudly, and doth but abuse his own Soul 3 vainty dream ing of Faith when he hath but the shadow of it without truth or fubitance: and will be found at last but in that

poor Mans case, who dreamt all night of treasure, and in the morning when he awoke was not worth a farthing. With that Church in the Revelation, they have a name that they live, and conceit they are rich, whenas there it is faid, they are blind and poor and naked and miferable, and shall so understand themselves in the end: for however now we please our selves for a while with the vain opinion of our imaginary Faith, yet when we have flept our fleep, and dreamt our dreams; in the morning when we shall all awake from our graves and come unto Judgment, it will be found far otherwise than we conceived. When the fon of man cometh, faith our Saviour himself, shall be find faith upon the earth? surely yes, such as ours for the most part is, Faith enough; such a speculative fancy that floats only in the brain never affecting the heart; such a presumptuous considence that can feize on mercies, neglecting commands, lay hold on the passion and death of a Saviour, but neither obey his precepts, nor imitate his life; of such Faith we doubt the Christian world will be then and now is, full as it can hold; he shall every where find it: But of that true and real Faith, rooting out finful affections; of that high and mighty Faith, inthroned in the very heart of the Soul, and from thence commanding all the powers and faculties which it hath; of that prevalent and victorious Faith, conquering Sin and Satan, and treading under foot the glory and vanity of the whole world; of this folid and substantial Faith, which only deserveth the name of Faith, and he only looks for, of this he shall then find but little in the world, as indeed there is very little now. Some feattered sparks of it only there are in a few of our bosoms, but raked up in a great deal of embers: and if we take not heed, like enough to be stifled ere we are aware. O preserve and collect them carefully, blow upon them 2004

them with thy meditations and ferventest prayers, never cease till they break forth into a flame, that may even fcorch thy heart with compunction and penitent remorfe. and fire thy Soul with ardent and burning affections of love unto God and charity to thy Brother, which are the rest of the qualifications wherewith you are to prepare your felves, and wherein if we should proceed to fearch and continue a strict examination. I am sure we should find them every way and every one as false as our Faith. For Faith is the root, and if that be corrupt, these which are the branches cannot possibly be found. Such as our belief is, such is our Love, such ever our Repentance: all these but Cakes of one piece of Dough, and seasoned with the same leaven, hypocrify; our repentance being but meer formality, our love only verbal, and our charity for the most part but pride or disguised malice. Repentance fincere and true, we may well fay, is fled with Aftrea to Heaven; or rather doubt whether there be any fuch matter. Sure it is but a meer word that hath nothing to answer it. Search thy self, try others by their actions, and fee if thou canst almost any where find it. A Man of an humble and a contrite heart, broken and bruifed with the fight and fenfe of his fins, groaning and bleeding under the weight and burdens of his iniquities, changed truly, converted, regenerate, and reformed in the whole disposition of his Soul, cast as it were in a new mould and become a new Man, a new Creature; such a one were worthy the feeing; but our eyes may even look till they fail, and no where behold him. Behold indeed we may every where new things enough, but not new men. At these solemn feasts they can have all things new, but their Souls, these they can permit to go in their old cloaths; yea to grow old in the same sins, which they learnt, and grew up with them in their youth. The Bui

antient (wearer we fee is a fwearer still, receive he never The coverous man takes the Sacrament and goes away no less coverous than he was. The malicious man can drink the blood of Christ, which he shed for his enemies, and yet continue in the same gall of bitternels as before; tupi veniunt, lupi recedunt, Wolves they come, though in Sheeps cloathing, and Wolves they depart faith St. Auftin. For indeed they do but put on a feeming fanctity for the time, and presently reassume again their old ways. And do generally deal with their malice and the rest of their sins, as men do with their beards, shave them against a good time; but seave the roots behind which afterwards shoot out the thicker. And this is the repentance, this is the love of which there times are full as the Moon: but for that which is serious and lincere, knock at your hearts, and fee if they do not found as hollow as empty Casks. And for the laft, our love and affection to God, it is no less verbal than that unto our Brother is feigned, or our repentance formal. It is in every Mans mouth but no where elle: they draw rlear him with their hos, but their heart is far from him; that is wholly taken up with pleafure, pride, and profit; the Trinity which the world worldips, that generally knows no other God but Mammon, as it will appear if they learch their thoughts, for where our treasure is, there are our cogitations. But the due examination of thele points will require a fuller discouffe than this time will afford which is run out already, and therefore we must refer it to another. In the mean while befeeching God of his great goodness to give us clear eyes and understanding Spirits, to discert and abhor the hypocrific of the world and the decelifyings of our own hearts, that we be not counted amongst those formal Pharilees wherewith these times abound, professing godliness, but denying the power thereof in their actions, which can have no part or communion with Christ; but being inspired with a true and a living Faith rooted in love, and built up in charity unseigned, we may be reckoned amongst those sew which shall be held for worthy receivers of those pledges of his love in the holy mysteries now; and be esteemed worthy to be received into the pleasures of his everlasting Kingdom hereafter, whereunto the same God of his infinite mercy vouchsafe to bring us all, &c. Amen.

Laus Deo in eternum.

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SERMON IX.

Upon Luk. ii. 10, 11.

And the Angel said unto them, Fear not: for behold, I bring you tydings of great joy which shall be to all people.

For unto you is born this day in the City of David, a Saviour, which is Christ the Lord.

N the verses precedent, the Nativity and birth of, our Lord and Saviour is described: in these here, it is proved and publisht, described in them by an Evangelist, preached and published in these by an Angel; by an Angel unto Shepherds, by an Angel the highest and most excellent workmanship of God, unto Shepherds the meanest and sillyest people amongst all the sons of men.

So you see already the three general parts into which.

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my Text doth branch it felf: The Preacher: the Audience: and the Sermon: The Meffenger: They to whom the Message is sent : and the Message it self: The message or Sermon (for fo the Angels word imports, Evangelizo vobis, I preach or publish unto you) is the birth of our Lord and Saviour. The Audience Shepherds: the messenger or publisher of it, an Angel. These are the main or principal parts. Two other there are which are accessary: for his message is high and of great importance: his Audience mean and fearful, affrighted with his presence: the one deserves a presace of honour, the other a word of comfort: first therefore he chears up the Shepherds and magnifies his message: before he will deliver it, he chears up them, Fear not: and magnifies that, behold I bring you tydings of great joy which shall be to all people. So have you these Five. I. A. Message. 2: And that Message magnified. 3. An Auditory. 4. And that Anditory comforted. 5. Both performed by an Angel. And the Angel said unto them: &c. there is the Preacher and his audience: Fear not. &c. there is the Audience and their comfort: Behold I bring, &c. there is the extolling of the Message: For unto you is born this day, there is the message it self. And this message again hath divers parts, some more substantial, as the Birth it felf and the Titles and Attributes of the person born. Three in Number, a Saviour, Christ, the Lord. Others it hath that are Circumstantial, as the time when, hodie to day: the place where, in the City of David: and the persons for whom, For you, vobis, for unio you. &c. These are the parts of the message: and the Preface that magnifies it; hath no fewer particulass: Or. It's New !! 2: News of joy : 3. Of great joy : 4 Great joy it all people, all that are or ever shall be. That Wall be, &c. 7. And thefe all well ushered in with an Eve of admiration and attention, Behold. Thefetwo. the : the message and the magnifying of it, are the main parts of this days eelebrity and solumnity, and therefore they are full, and have many branches: the other three, the Audience, their Comfort and the Angel Preacher that gives it, are of less importance, and so are but single points briefly delivered. And the Angel said unto them, Fear not. But we must begin with these, though the lesser, as the Text doth: and first with the Preacher or publisher of the Nativity, an Angel, dixit Angelus, And the Angel said &c.

And right and fit it was that an Angel should say it : he is an high and excellent creature, and his ministry hath ever been justly used in high and excellent actions. Now of all the actions and operations external of the divine power, the best and the greatest, the highest and most excellent, the wisest and most wonderful is the Incarnation, and birth of the Son of God. The other eminent acts of goodness and power manifelted either in his life or death, refurrection or afcension, they do all depend on this which is the ground and foundation of them all; therefore questionless as it is the greatest benefit the world ever knew, so is it the greatest work that God ever did: wherein God is made man, and man become God; God and man, becoming but one person. Such a generation as this who shall declare it, faith the Prophet Isaiab? who shall preach and publish it indeed? surely no creature in the world is abfolutely fit; yet fince it must be done by some, none so fit as an Angel, the best of his Creatures, to preach and proclaim the Nativity, the best of his works. The Angel faid, and he had no sooner said it, but a multitude of Angels receive and applaud it, with a hymn of glory. Glaria in exceller, Glory be to God on high: one Angel preaches and a Quire of Angels fing praises. So the whole service of this day both Sermon and Anthem by Angels all. So great is the day we now celebrate and the benefit we are now to treat of. And it were to be wished it might still be preached by the tongue of that Angel which first published it. But yet since it hath pleased God to impose it upon sinful men, we must perform it as well as we may; but still remembring you, that though we do it, 'tis a theam in it self sitter for an Angel. The Angel said, illis unto them.

And what were they? in the verses precedent von may fee: Shepherds, they were watching over their Focks. What a fall is here? The belt news the world ever heard. the greatest mysterie God ever wrought, fit to be uttered by no tonge but an Angel's, the highest of his Creatures, now in this face to be preached and published to none but Shepherds, the lowest and meanest of the people? what congressly is there in this? The Custom of the world in eafe of News great and extraordinary, especially tydiffer of Toy, is to post with it to great and extraordimary perforis, Kings and Princes, no mans ear may have a talte till theirs be first possessed with it. And surely this, if everany, was News fit for a King and the greatest King. Why is it then delivered unto Shepherds? why is it not fent to Cafar Angustus the Monarch of the Earth. now fending forth his Edict for the description of the whole world? why doth not the Angel hye him unto Grenius his President, or to Herod his King of the Jews? why goeth he nor unto the high Priefts, to the Scribes and Pharifees, that fate in Mofer Chair? or to some other of the Grandees and Magnificoes of the world? why unto none of thele? why? but because men have one Custom and God another: they look to the great, to the good: men respect the high and mighty; but God regards the humble and meek: Especially in his divine Revelations; Ithank thee O Father, Lord of beaven and earth, that thou bast hid these things from the wife and prudent and revealed them unto babes, Luk. x. 21. This is his Custom, not many wife according to the flesh, not many mighty,

mighty, not many noble are called; but God hath chosen the foolish, the weak and the base things of the world to confound the wife and mighty, I Cor. i. 26. No marvel therefore, faith St. Ambrofe, if in the first publication of the grace of Christ, God did rather respect innocence than power, and the simplicity of Shepherds than the pride and imperiousness of Kings. It was not amiss then that Shepherds they were, mean Men, Men of an humble Spirit, of an innocent and contemplative life, it was not amiss I say, in this regard, if but to shew the use of God whose manner it is ever to resist the proud and shew grace unto the humble; but it agreed well too, in other respects. He that was now born was fent to the lost Sheep of the house of I frael, and it was but right that Shepherds were made acquainted with that; to shew spiritual Pastors their duty, who first receive the Gospel, that they may preach it to others; and the flocks their obedience, not to adhere to their own Revelations, but to receive their doctrine ordinarily at the hands of their Teachers, for to shew this, the Gospel was first justly preached unto Shepherds. Besides, it was the birth of a Shepherd that he came to tell: the Shepherd that was lo long ago promised: Behold I will raise you up a shepherd, Ezek. xxxv. 25. he is now born, the chief Shepherd, 1 Pet. v. 4. the great Shepherd, Heb. xiii. 20. the good shepherd that gave his life for his flock, John x. 11. It was but just then to tell Shepherds of the birth of a Shepherd, and the news fitted them well: rightly therefore dixit illis, he said unto them.

But still said he not his errand presently; they were not in case to receive it. The appearing of the Messenger hath so frighted them, that they are not capable of the message. If he now tell it, they may chance not to hear it or it hear, not regard it. And therefore before he go on with his news, he doth first settle their minds for re-

ceiving it with a nolite timere, fear not. Afraid then they were, and fure they might well fear. It was in the depth of night, and the Angel appeared suddenly and in great glory, the glory of the Lord shined round about them. They were but Shepherds, no marvel if fuch fear at fuch and so unexpected a sight; better men than they and other manner of persons have been troubled at the approach of an Angel though in the day time. Zachary though a just person that walked in all the commandments of God without reproof; though a Priest, though in the Temple and ministring there: The Virgin Mary whom all generations must call blessed, though a Virgin, though the best of Women, though separated and sanctified for the Mother of God, yet (as you may read in the very Chapter before this) at the appearance of an Angel they are afraid both; and both comforted, as these here, with a noli timere, by the Angel, fear not Zachary, v. 13. fear not Mary, v. 30. And the like might be shown of divers others; so general it was to fear at the appearing of an Angel, that scarce ever any Angel appears but with this falutation of fear not, seven times (as a learned Man observes) we read it in this very Gospel. But whence is it, and how comes it about? Timere ubi non est timor, to fear where no fear is, argues a guilty Conscience, but these were innocent and just persons, why then do they fear the Messengers of their comfort? Sure though some may be more innocent than others, yet it is not so absolutely right as it ought to be in any. None fo good and unreproveable in the fight of Men; but yet they may be conscious of something more or less within themselves. But say they were not; suppose them free from actual fin, yet they cannot be freed from natural infirmity occasioned by the first original sin: which Adam had no sooner committed but he was afraid of God himself when he appeared, and hid his head in a bush

as foon as he heard his voice in the Garden. And ever fince all the Sons of Adam have been afraid at the appearing of any Messenger or receiving of any message. from that Divine Majesty. Two things therefore it argues; firft, that our nature is fallen from her first original; that her primitive excellence and dignity is gone; fince he (faith stella) who was framed and created to behold the Glory of God, cannot now endure the aspect of one of his Angels. And secondly, besides weakness it argues. fomething of wickedness; and shews all is not right: Heaven and we are not in the terms we should be not the best Angels are Messengers from Heaven, what tydings they bring good or bad, we know not; and therefore we fear, because we know not: a plain sign all is not well between Heaven and us; that upon every coming of an Angel we prefage to our felves no better news from thence; but still are afraid of the messages and Mesfengers that come from that place. Since then it befell fo great Saints, it might well be the case of poor Shepherds in this case to be afraid; and being afraid they must be comforted, or the message will hardly be received: fear being in the mind, nothing elfe can well enter: fitly therefore before he pours in the one doth he feek to cast out the other with a nolite timere, And the &c.

But fear is not so easily cast forth, it is plenus consternationis affections, a tenacious affection sull of distraction and consternation, and will not presently be thrown out with a couple of words. Comfortable words they are indeed, and may well serve to stay their minds and collect their spirits; but not throughly to eject their sear. To effect this, something more is required than bare words. It is not enough to speak them, but he must give a reason for them too, that would have them prevail. And what better reason not to sear, than to shew them there is no reason of their sear? Timor est expectatio mali, fear is the

the expectation of evil, and here is no evil towards, nothing but good, and good not towards, but present; that were but tydings of hope, this is of joy and great joy to them and to all the people besides. And this is a nolite timere indeed; a fear not, to the purpose; not barely propounded, but backed with a reason of power to de-

stroy it : for behold, &c.

Wherein the Angel doth at once, as dispel their passion, so with an honourable Elogy advance and magnifie his own message before he will deliver it: he pours it not forth presently; but sends a preface of state before to usher it in with reverence and regard. And every degree that is in it (for you see it hath many) joy, great joy, common joy, and every degree I say in it is, as a comfort to the Shepherds and diminution of their fear, so an ecce of admiration and attention unto his errand: for Ecce, Behold, &c. ecce eft vox admirantis, it is ever commonly the watch-word to a wonder: at least is seldom fet but as a note or mark upon things of greatest importance, and such as require our special regards. And indeed what do Men regard fo much as news, rare and admirable events? who grows not erect, what ear is not open and attent to receive them? And fuch here is this, no ordinary and trivial matter, every day to be seen and met withall; but news it is, unufual and unheard of it is, which you are called to behold. Behold I bring you tidings, strange tidings indeed of a strange birth full of prodigies and wonders; wherein the Antient of days is become a swadled child; and he who is the Son of God without a Mother, now made the Son of a Woman without a Father; a strange Woman too, that is both a Mother and a Virgin, nay at once both Mother of her own Father, and the Daughter of her own Son. fuch a Mother the must needs be, that is the Mother of God. Where is solomon with his nibil novum sub fole, there Nn o

there is no new thing under the Sun? fure here are many new things which the Sun never faw nor the world ever heard of before; and therefore a greater than Solomon is. bere: of whom Jeremy spake when he said, creavit Dominus novum Super terram, a new thing hath the Lord created upon the earth, a woman shall compass about a man, Jer. xxxi. News then it is, and that strange and admirable; but yet if it be as well good as strange, as well beneficial to us as wonderful in it felf, we much more willingly behold it. Do so then, for it is both; both news and good news; tidings and tidings of joy; great joy too; for behold I bring you tidings of great joy. Toy for the benefit and honour; great joy for the great benefit and honour we reap by it. Such as the fewel is, such is the fire; and as the benefit is, such should be the joy. Never such a benefit, never so great honour to us and our nature; never therefore so great cause of joy: nay, never any cause of joy at all but in this, or at least in the hope of this. Set it aside, and nothing but argument of wo and lamentation through the whole world to be feen. All mankind without it utterly lost in everlasting forrow; and the whole frame of Nature and what soever is within the compass of it subject to malediction too, for their fakes; and therefore could do nothing but groan and travel in pain together with us, as the Apostle speaks, Rom. viii. whose case is well expressed in the Psalm, for we all sate in the region of death and darkness, and quale gaudium its qui in tenebris sedent, and what joy hath he that sits in the dark, said blind Tobe unto the Angel? But that is not all, we were fast bound too in milery and iron: bound with the chains of our fins, and shut up to condemnation under the Law, as in a Prison of mifery, and quale gaudium? what joy unto such, not only in darkness but in chains, chained both in darkness and misery? This was our case, and in this case to tell

men now of a glorious light, of a rifing Sun that should shine into their darkness; and not only so, but to tell them of a strange deliverer also born into the world, to give them liberty as well as light (for light without liberty would serve them only to see their own misery) of a mighty deliverer indeed that both could and would break the gates of Brass and smite the bars of Iron in sunder, and so open the Prison to the miserable Captives. quale gaudium hoc, how great were this jey, the joy of these tidings? And these are the joyful tidings the Angel now brings, well therefore may he term them tidings of joy and great joy by which we are delivered from darkness and misery, utter darkness and everlasting mifery. Behold I bring you tidings of great joy. Joy then there is in it, and great joy, yet this is not all that is in it, 'tis publick joy too, and that is something more. Great joy there may be, and we see there often is, which yet concerns but a very few: others in the mean while may wail and mourn. This is not fuch, but as it is great in it felf, so it spreads and diffuseth it self unto many, to all, omni populo, to all the people. Behold, &c. And well fare that joy where it is merry with all: every good heart will like it the better, bonum quo communius eo melius, for the better it is, ever whatfoever is good, the more general it is: This is a degree beyond general, it is universal joy; a joy that runsthrough the universe and affects the whole world. And the world may well wonder at it. It never faw, I am fure never could give any the like. As our Saviour faid of his peace, so he might well say of this his joy, non sicut mundus dat gaudium, not as the world giveth joy so give I joy, the world is poor and beggarly, and cannot give to one but it must take from another, cannot make one rich, but it must impoverish another, cannot advance one, but it must depress another; and therefore cannot give joy to one, but

but it must give forrow to another. This is the condition of the world, and all worldly joy; The Conquerer celebrates his triumph, and the vanquisht lament their misery; The heir joyes and rejoyceth in his inheritance, the possessor dies weeping and mourning that he must leave The advanced ascends merrily unto his seat of dignity, whilft his predecessor tumbles from thence with forrow into his own ruin. Run through all the glory of this present life, and see if you can any where find any man happy whereto felicity doth not arise out of anothers misery; and whose joy is not built upon another mans forrow: and therefore if some be merry, some must be sad: if some laugh, others must weep: if some rejoyce, others must mourn: no joy in it to all the people: Non vox hominem fonat, it is not the condition of humane felicity this, neither can it spring out of the Earth; an Angel must bring it from Heaven, from thatGod who is truly rich and of unexhausted bounty, able alone to fill fome without any diminution or emptying of Yea to fill all and leave none empty. Only exinanivit semetipsum, it pleased him to empty himself of his honour this day, by affuming our flesh, that we and our nature might be replenisht with it: he made himself poor lying in a manner among brute beafts, that his poverty might redound unto the riches of the world; and make men who for want of understanding might well be compared unto the beafts that perish, in knowledge and goodness too, like the Angels of God that stand about his Throne, unless themselves refuse it. And this is the tydings of joy the Angel here now brings, true joy indeed and publick joy, Christmas joy right, gandium omni populo; Joy unto all the people; to all that will but entertain and embrace it; to all that do not wilfully reject and refuse it. To such indeed this joy shall be turned into forrow, but that is their own fault. If when the

the Prison is open'd, any of the captives be enamoured of their own misery, and still love darkness more than light. they may questionless perish in it; but then they may thank none but themselves; it was still matter of joy that a passage was made, and they might have come forth if themselves would. We must still distinguish between the event of a thing unto obstinate men, and Gods intention of it in his own mercy: which though some men abuse to their hurt and sorrow; yet the news of it in it felf is news of joy unto all, to all the people, to all that then were, and to all that ever shall be, quod erit omni populo, which shall be to all people, &c. Not only it is joy which is unto the present age, unto all the men of that or any one time, but which shall be unto all ages and generations successively unto the worlds end, and therefore the that now brought forth the bleffed tydings which the Angel here delivers, all generations, faith the Scripture, shall call her bleffed. And this is our comfort, it is the word of tenure by which we hold, that it shall be to all people. But this good Erit, that shall be, is not referved only to omni populo all the people that shall be; but may be read with the joy that goes before, gaudium quod erit, joy which shall be; not joy which is for a while, and then vanisheth; but which shall be for ever and ever,everlasting joy. And this gives us one degree more in the joy. For joy though never so great in it felf, though publick and common unto never fo many, yet if it abideth not it is but a perishing and transient joy: but if great, publick, and permanenttoo then 'tis compleat and absolute joy indeed; when it is gandium quod est & erit, joy which is and which shall be; that is none but Christs joy, a joy which none can take from us. The worlds joy is, quod eft, on non erit, a joy which is, but which shortly shall not be, but a flash, but a blaze, quickly kindled but as suddenly out. Invicem cedunt dolor & voluptas : Joy and grief, like day

day and night, take their turns in this life, and mutually ever expel one another. They are clean contrary, yet, like twins, they are bred in the same bowels, wherein though they sometimes struggle as Jacob and Esau did who shall first come forth, yet the advantage of precedence is but little, when the latter is not so far behind but he hath ever hold of the formers heel: like Actors in a Tragedy, fo they play their parts on the Stage of this world; when one goes off, the other enters; and though joy begin the Prologue, the Catastrophe ever shuts up in sorrow. All our pleasures though never so sweet in the mouth, proving, as the Wiseman speaks, but gall and wormwood in the belly; and sometimes rottenness in the bones. It is therefore gaudium quod est, only a joy that is, but shall quickly cease to be: a joy which like the winter Sun may rise gloriously, but is soon overcast with clouds of discontent, and must set ere long in a night of sorrow: a long night unto some that shall never see morning. Only Christs joy, the joy which the Angel here brings, Christmas and Christian Joy, is gaudium quod erit, a joy which is, and which shall be, which is begun here and shall be perfected and accomplished for ever hereafter: when we shall sit down at the right hand of God, where are pleasures for evermore. Sonow you have all unto the full, great joy, publick joy, permanent and perpetual joy; nothing more can be added to make it fuller or greater; it hath already all the dimensions of greatness, height, length, breadth and depth; As deep as Hell from whence it delivers; as high as the highest Heavens whither it will bring us; broad as the whole Earth spreading unto all people, that have or do inhabit it or ever shall; and long as eternity can make it, whereinto it runs: joy which shall be for evermore. Well did it deserve that Ecce of admiration set up in the top of it, as a burning Beacon to draw all eyes and affections towards it. Behold I bring you, &c.

But this is but the Preface: proceed we now unto that wherein all this Joy doth confift, and whereof it is spoken: the message or sermon it self: whose whole subject is the bleffed birth of our Lord and Saviour we this day Celebrate, For unto you, &c. Wherein there are three Circumstances of the birth, where, when and for whom: Unto you is born this day in the City of David: And three Titles, or Attributes of the Person born, a saviour which is Christ the Lord. The Circumstances are first placed, but the parts of substance must be first handled: both because they are more worthy in themselves, and also have nearer reference unto the joy precedent and the three degrees of exaltations of it: whereunto these three titles do fitly answer and correspond: the joy was great, publick, permanent, and now we see the reason: Great Joy, for a Saviour is born: publick joy, for that Saviour is Christ: permanent and perpetual joy, for that Christ is the Lord; the Lord of eternity that only can give eternity to our Joy. And briefly of them all: but first of the first Attribute of him which is a saviour.

tydings of a Saviour: no joy in the world to the joy of a man faved. We our felves acknowledge it in other matters; If it concerns the faving of our skin, of our goods, of our life, or the like, how do we rejoyce in fuch Saviours? Let a man under the Law in case of a lost man, cast and condemned, expecting nothing but execution: and then let a Saviour come to him with a pardon, and see if it be not a welcome message; if he think it not the joyfullest tydings that he ever heard. But beloved we have Souls too, and they are our better parts by far, and the sorrows of that death they are subject to, great and more lasting: And if the saving of a perishing transitory life or living, be so precious unto us,

how full of Joy would the birth of a Saviour be, for them that otherwise must die for ever in perpetual torments? O when it concerns the loss of Heaven and danger of Hell. when the Soul is at take, and the well doing or undoing of it for ever; Confider it right, and in this case fure no joy to the joy of a Saviour. But we do not confider it, at least not throughly, and that is the reason it affects us so little. To spiritual things we are doll and dead, but quick and fensible in carnal: and as it seems, more apprehensive of our fickness, than our fins, of the faving of our goods and bodies, than of the loss of God or perishing of our Souls. Otherwise the preserver of those wishes would not be welcomed with fuch joy, and the Saviour of thefe which are infinitely better, so coldly esteemed. Certainly could we but see our fins in the true shape, and behold with our eyes the forrows they deferve, and our fouls must suffer for them; were we permitted a while to look into that fearful pit, whereunto we are condemned, and take a view of the horror that is in it, A Saviour from them and from thence would be fomething better regarded. But however we esteem it not now, when the destruction is too far off us to affect us; yet the time will come when it shall, In novissimo intelligetis plane, in the end, faith Feren y, ye shall clearly understand. In the end indeed, in that fad and fearful day, when the destruction shall approach and the destroyer shall come, when tribulation and anguish shall be upon every Soul that hath done evil; when they shallery unto the Rocks and Mountains to fall upon them, and hide them from the prefence of the Lord and the wrath to come; then indeed when we shall find the want of a Saviour, we shall plainly understand this, and value the benefit and joy of it as we ought, and know and find that there is no joy in the earth to the joy of a Saviour. A Saviour that is the first: the Angel addeth for a difference, which is christ; to diffinguish him from all other Saviours.

Jer. XXX.

Saviours. For othersthere were many born, and fent unto them at divers and several times to deliver them from particular and several distresses. As Moses, Joshua, Gideon, Jephta, Shamgar, Samp fon, and the rest in the Book of the Judges; which indeed is nothing else but a Catalogue of Saviours which the Lord at fundry times raised up to free and avenge them of their enemies. These were Saviours all in their kind, and joy there was in them, and great joy too in their times and to that Nation, but no universal joy: they were but petty and particular Saviours. One there was yet behind, that was worth them all, one that should fave his people from their fins; fave not their bodies for a time, but their Souls for ever; which none of these Saviours could do. And therefore a publick, general and universal Saviour, of whom all had need, as being all finners: one much talked of, and long expected, the great and famous Saviour of all; fuch a one was behind: And now he is come, this is he, the Saviour which is Christ, &c. He of whom all Prophecies made mention; and he the performance of them all; of whom all the Types under the Law were shadows, and he the substance of them all: of whom all the Prophecies ran, and he the fulfilling of them all: he of whom all those inferiour Saviours were figures and ... forerunners, and he the accomplishment of all that in them was wanting.

This is he, Jacob's Shilo, Efay's Emmanuel, feremy's Gen. xlix. Branch, Daniel's Meffias, Aggai's defideratus cuntis 10. gentibus, the defire of all the nations, the defire of them Jer. xxiii. then, and now the joy of all nations, Gaudium omni 5. populo, the joy of all people, a Saviour which is Christ. Dan ix 25.

And this, this universality of joy is comprised in the Hag. ii. 8. very name, for Christ signifies anointed, and that is as much as S. John delivereth in other terms, a Saviour fealed, John vi. 27. for by anointing, Kings and Priests and 002 Prophets

Prophets in old time were deputed, figned and fealed, as it were, to their feveral offices, and received power and

commission to execute those high functions.

So then a Saviour he is, not as those others were raised up upon a sudden upon some occasion to serve the prefent, and never heard of till they came; but a Saviour in Gods forecounsel resolved on and given forth from the beginning; promised and foretold and now anointed and fent with absolute commission and fulness of power to be a perfect, and complete Saviour of all, a Saviour which is Christ That is, a Saviour ex officio, whose office and very profession is to fave: that all may have right to repair unto him and find it at his hands; not a Saviour incidently, as it fell out, but one ex professo anointed to that end, and by vertue of his anointing appointed, fet forth and fent into the world of purpose to execute this function of a Saviour: not to the Jews only, as did the rest, but to all the ends of the earth. So runs his commission unto his Disciples, ite in universum orbem, go into the whole world and preach the Gospel, omni Creatura to every Greature: forums his own Proclamation, venite ad me owners, come unto me, and come all, Matth. xi. 28, and of them that do come I will cast none out, John vi. 37. Servator omnium hominum, the Saviour of all men, I Tim. iv. 4. and as the Samaritans faid of him Servator mundi, the Saviour of the world of Samaritans. Tows, and Gentiles; of Kings, and Shepherds and all. And fure this is publick and universal joy, gaudium omni populo, joy unto all people indeed; for whom there is now a faving office erected, one anointed to that end, a professed Saviour to whom all may refort. None shall henceforth be to feek; there is a name given under Heaven whereby we may be fure of Salvation, and this is that name, the name Christ, A Saviour which is born, &c. Two of his Attributes then we have, a Saviour which is Christ, Christ, that is, a Saviour and a publick Saviour; but he must be a perpetual Saviour too, otherwise our joy will not be full. Though it be great, though it be general, though it be general to all people; yet it will fade and perish, it will not be gandinm quod erit, joy which shall be lasting, everlasting joy, none can give that but an eternal and everlasting Saviour: And he that will be such, must be something more than Christ: so therefore he is a great deal more, Christus Dominus, Christ the Lord.

Not a Lord that is particular, and hath reference to a private title, whereof he is Lord; Lord of this or that place, or people, and the like: but the Lord, which is absolute, and universal, without any addition: you may put to it what you will, Lord of Heaven and Earth, of Men and Angels; Dominus Christorum, & Dominus dominorum, Lord paramount over all: fuch was this Saviour, and fuch it behoved him to be; not only Christ, that name will fort with Men, yea it is his name as Man only, for God cannot be anointed. But he that would fave the world, must be more than Man, and so more than Christ. Indeed Christ cannot save us, he that must save us, must be Christ the Lord, and none but the Lord, ego fum, ego fum, faith God himself, and præter me non est Servator, it is I, it is I who am the Saviour, I am, and befides me there is no Saviour; none indeed; no true Saviour but the Lord, all other are short, vana salus hominis, Mans Salvation is vain, faith the Pfalmift, any Salvation is vain, if it be not the Lords, though they be Christs, as Kings and Princes are, who are Gods anointed, yet they cannot fave. Trust not in Kings and Princes, for mon est falus, there is no falvation, no, no health nor help in them, their breath departs, and they return to the earth. For though they are Christs, yet they are but Christi Domini, the Lord's Christs, and we shall never arrive at full and perfect Salvation, till we come to Christus Dominus

minus Christ the Lord. All the help and Salvation which those other Christs and Saviours can afford, doth but concern the body; that indeed they may fometimes kill or fave at their pleasure; but not one of them can quicken his own Soul, much less give a ransome for anothers; it cost more to redeem it than so, and he must let that alone for ever: let it alone for this Christ whose work it is. Christ the Lord that only can save both Body and Soul his own and other Mens too. Secondly, those other Christs which are not the Lord, as they fave only the Body; To can they fave only from bodily and corporal enemies: but we had need of a Saviour from ghostly adversaries. from spiritual wickednesses in high places, a Saviour that might wraftle with principalities and powers, and triumph over them too; and no Christ may do this but Christ the Lord, the Lord of power and might, only able to bind the strong Man in his own house, and spoil him of his goods: of power alone to destroy Abaddon the great destroyer of the bottomless pit. Thirdly, those other Christs as they save but from corporal enemies; so but from worldly calamities, from debts, and arrests and prisons and the like penalties of their own Laws. But who shall deliver us from fin, and death, and hell? From fin the grand debt of mankind, from death the universal Sergeant of all flesh, and from Hell the everlasting prison of Body and Soul? For these they can give no protection, they are all subject unto them themselves, for breaking a higher law, the eternal law of the Almighty which no other can fatisfy for, but a Christ as Almighty, Christins Dominus Christ the Lord. Lastly, all other Christs or Saviours whatfoever, as they fave but in few things and those only corporal, and worldly; so in them they fave but for a little while; which is but a reprieve rather than a faving; for long they cannot fave others, that fo quickly perish themselves. Evermore they die, they drop away

still, and leave their favourites and followers to seek: but it is not a short rescue for a time, but a permanent and perpetual Salvation that we expect for ever, and for ever we might expect it at the hands of any other Christs. and not find it, because they cannot endure by reason of death, Heb. vii. 23. only this Christ because he is the Lord, Dominus vita, the Lord of life, indureth for ever; hath an everlasting Kingdom; wherein he dispenfeth eternal Salvation which he purchased by his Priesthood. The author of eternal Salvation to all that depend on him, Heb. v. 9. and mark that well, for none but the Lord can work eternal Salvation. To fave, may agree unto men; thus to save, to none but Christ. To begin and to end, to fave Soul and Body from bodily and gharly enemies, from fin the offence, and death the punishment, from Hell the destruction, and Satan the destroyer, for a time and for ever, Christ the Lord is all this and doth all this. Now then we are right and never till now, we have all his attributes, a Saviour, the word of benefit, whereby he is to deliver us; Christ, his name of office, whereby he is bound to undertake it; the Lord, his name of power, whereby he is able to effect it. Now our joy is full and never till now, we have all the degrees of it: whatfoever the Angel promised is here performed: great joy, he is a Saviour; publick joy to all people, a Saviour which is Christ; perpetual joy, joy which shall be even for ever and ever, he is Christ the Lord: the Lord who will not only free us from our milery and bring us to as good and better a condition as we forfeited and lost by our fall; (for else though we were saved, we should not save by the match:) but that we may not be favers alone, but gainers and great gainers by our Salvation, estate us in all the blis and happiness he is Lord of himself. And Lord he is of life, as I faid. Life then he will impart : and he is Lord of glory, I Cor. ii. 8. and glory he will impart: and he 15.3

is Lord of joy, Mat. xxv. 21. Joy then he will impart, life and glory and joy, and make us Lord of them, and of whatfoever is within the name and the of Lord, even for ever and ever. And then it will be perfect joy indeed when we shall enter into the joy of our Lord, into that joy and life and glory and bleffedness wherewith our Lord himself is eternally blessed. Gaudium quod erit, joy which shall be indeed and never cease to be everlasting for evermore. So now we have all and never till now, all his Attributes, a Saviour, Christ, the Lord; all our joy, great, publick and perpetual; nay if you mark it, we have yet more than this: all his composition too, two natures in one person: his humanity in Christ, his divinity in the Lord: and but one Saviour of both, one Saviour which is Christ the Lord, and one person which is Man and God. And just so it should be, for of right none was to make fatisfaction for Man, but Man; and in very deed, none was able to give fatisfaction to God, but God. So that being to fatisfy God for Man, he was to be God and Man: and so he is: A Saviour who is Christ the Lord. And so he became this day; when though the Almighty God as this day he was born into the world in our nature and made Man. The bleffed birth of which thrice bleffed person, thus furnished in every point to save us throughly, Body and Soul, from fin and Satan, the destroyers of both, and that both here and for ever: the bleffed birth of this thrice bleffed person (for every word in his name is a several bleffing) is the very substance of this days solemnity, of the Angels message and of our joy: That which remains is but circumstance, circumstance of persons, time and place; of the persons for whom; of the time when, and the place where: yet not so light and trivial, as may wholly be omitted: the Angel, the Holy Ghost would not leave them unmentioned, and we may not pass them over untoucht: yet we shall but touch them and so conclude,

clude, but taking them in their order backward, beginning with the place where: where this Saviour was born. In the City, &c. And where should the Son of David be born, but in the City of David? not in that City which David repaired, and wherein he reigned (that is Fernsalem, a famous City indeed) but in that City where David was born, which is Bethlem, a poor City, a Village rather than a City: And in this, this little Town did this great Saviour, this Christ the Lord vouchsafe to be born. Indeed when he would die, he would die at Ferusalem; when he was to fuffer shame and ignominy, derision and disgrace, and all manner of dishonour, he would suffer it in the eye of the world in that great City; but when he was to be born, he would be born in Bethlem: when he was to be glorified by Angels and receive gifts and worship from Kings and Princes; he would receive it in an obscure and private place; this little Village: that so he might condemn the worlds pride at his first entrance into the world, and teach men by his very birth the first point of Christianity, to contemn honour and embrace contempt. A doctrine which yet the particular place of his birth doth urge much more vehemently: for it was not only in Bethlem a poor Town, but in an Inn of Bethlem and a poor Inn: so it seems, for there was no room for them in it; and not so only, but in the poorest and basest part of the Inn, in the Stable. This was the Chamber of state for this great King, instead of sweet odors perfumed with filth; and hung with no other Arras, but what was weaved by Spiders, wherein he had only Littier for his Bed, a Manger for his Cradle, and an Oxe and an Ass for his attendants. So low did he descend for our fakes, by his own example utterly to cry down all the pomp and honour of the present life, than which no thing is of more power to deprive us of the glory of the life to come. What a deep humiliation hath he begun withal?

withal? and how strange a disproportion is this, between the titles of his person, and places of his birth? the Saviour, Christ the Lord to be born in Ret blem, in an Inn. a Stable; a Saviour in Betblem, Christ in an Inn, the Lord in a Stable? yet so he would have it for our instruction; yea and for our comfort also. It is not point of doctrine only, but matter of joy too: for joy there is in it, even that it was in Bethlem : Bethlem fignifies the house of bread. and bread fignifies all that we want; to give us our daily bread, isto give us whatfoever we need, whatfoever we need for the body; but this is spiritual bread, and supplies us with wharfoever we can defire for the Soul. Toy and great joy in this, panis de Calo, bread from Heaven. the living bread, of which whofoever eats, shall never die; and therefore perpetual joy too; joy which shall be for ever, he shall never die. Joy in Bethlemthen: may and joy there is too in the Inn, joy in the very Stable; and that publick joy, omni popula, joy to all the people: For an Inn is domus populi, the house of the people, open and free for every Man; and though there may be private rooms, wherein Men fort themselves in the Inn, yet the Stable at least is public i junicall Men have intereft in it: that is common. And as the place, so is the benefit of his birth, the dem of it is as the womb of the morning, faith the Pfalmist, that is, his birth, from the womb, is as the morning dew, watering and refreshing not Gideon's fleece alone, the hand of flury but the face of the whole Earth. And this is the first, the place where.

The second circumstance is the time when, hedie this day, saith the Angel, for unto you is born this day. And what day was this? most think it was the first day of the week, as this is so it will serve us right hodie, as this day; this very day of the week; but what day was it of the year? why of all days of the year, upon the shortest in the depth of winter; and of all hours in that

day.

day in the darkest, for it was in the depth of night; and so in the very point and close of the old week and beginning of the new. That as he chose the worst and meanest places for his birth; so the lowest periods, and utmost limits of time wherein he would be born. According to his own rule, verè recubuit in novissimo loco, he every way sate him down in the lowest rooms. And every way is cause of Joy unto us; for still we have joy in all, joy and great joy: that he came in that feafon in the deep of winter, when all things were at the worft; when all things were fruitless, sapless and even dead, for want of heat and comfortable influence. It reflects on our spiritual estate: for just so and such it was: and the Sun of righteousness could never rife in a better feafon, in a time of greater need, to unthaw with his divine beams our frozen affections, to give light to our minds, warmth to our devotions and life to all, that fo we might become as Trees of the Lord, full of fap, growing up in Grace and Vertue, and bringing forth fruit unto eternal life. Joy and publick joy that he came on that very day, the first day of the week; it was the first too of the world; and that he who was to redeem the world, should be born into it on the felf fame day wherein the world was created. what doth it argue but that the redemption was to be as universal as the Creation; as the creation of this aspectable world that was made for man? And therefore go into the universal world, saith our Saviour, and preach the Gospel unto every Creature. Lastly, joy and perpetual joy that he came in that precise hour, in the deep and lowest bottom of the night: the Sun that can then rise and in that point and thine upon us, it is impossible it should ever fer. If our very night be rurned into day, that day fure can never fee night: unless men wilfully muffle themselves and turn their day again into night by putting out their own eyes: and not to be pitied by any P p 2

if they dwell in perpetual darkness ever after. So we have all, all the joy and all the degrees of it in this circumstance too, the circumstance of time. There only remains the particular application of all, which indeed is all in all, and you have it in the last point, Vobis, all is for

you, Unto you, O.c.

There is not a word in the Text but, as you have feen. hath joy in it; but this word hath the joy of them all, all the joy which is dispersed and scattered through the whole, being collected and united in this one. Before it was only as oyle or wine pressed out into several vessels: but this is the pipe wherein all must be poured and tunn'd up, before it will work either cheerfulness in the countenance or gladness in the heart, were the joy never so much. For if it be prepared for others, if we shall remain as empty Casks; quid ad nos, what is it to us? and what are we the better? But now all is poured forth into our own bosons; and that we may be all filled with the fulness of it, it is particularly applyed unto you, and every of you, For unto you, &c. And herein is the comfort of all, not that he was born for all in general, but for you in particular. Omni populo to all the people, is something too large and universal, and the hundredth part of them shall not receive benefit by him, and so it leaves us still in doubt: we would gladly therefore hear it in more restrained terms, in terms of some propriety. that may affure us: why wobis for you, he is born for you. Yea now you say somewhat; And twice it is here said for failing, in every verse; once Evangeliza vobis, I bring unto yan good tydings, in the first; and now. Natus vobis. born unto you, in this latter, that ye may know the melfage is yours and the birth is yours: therefore the mesfage is fent unto you, because the birth concerneth you. So yours they be both, both message and birth, and joy, and all; whatfoeyer is contained in both is wholly yours, Yours

Yours the Saviour, yours the Christ yours his benefit. his office, his power: his benefit to fave you; his office to undertake you; his power to secure you. Yours his falvation as Jesus, his Anointing as Christ, his dominion as the Lord. For if the birth be yours, all that follows the birth must be yours too: if he himself be yours, all that is his is yours also. And so it is, omnia ej us vestra funt. all that be bath is yours, Luk xv. 311 Now then linee he, and all that he hath is ours, will it not be well done to make our Entry, to take seisin of him, and then to dispose all to our best benefit? so shall we, as Bernard wisheth us, uti noftro in ufilitatem noftram, de falvatore salutem operari, imploy or make use of him, for our best behoof: draw his proper extract from him, and work falvation out of this our Saviour. But how may that be done? fure no way better, than as God in his infinite mercy this day gave him, fo we this day again in all thankfulness receive him: otherwise we shall but evacuate the gift, and dishonour the giver; but abuse his goodness, and lose our own benefit: For it is not so ours, but by our own neglect it may be loft: For though all be ours, because given us; yet nothing shall be ours, if not accepted. Ours indeed he and all his are already by right and interest; but they are never throughly ours, till they be ours by possession, and then they are ours indeed. Possession then let us take: but how or which way shall we take it? no way so well as in the blessed Sacrament, in the holy Mysteries instituted of purpose, and ordained to no other end but for pledges to affure us, and conduits to convey unto us this bleffed Saviour and all his benefits. There and there only we may be feifed and pofsessed of both: for there and there only are both to be received. Thither then let us approach with all reverence. and due regard to claim our interest in them, and then be affured it shall never be denied: He himself will prefently y

fantly meet and answer us with an Accipite, Here take this is my body, by the offering whereof ye are fanctified a Take this is my blood, by the shedding whereof ve are faved. Take and receive them both, and with them all the joyes and bleffings they both have purchased, or this Text doch afford, for now after this, all are yours in right and yours in pollettion; none can bereave you of them. You have the Author of all fafe enough, and fast enough, with you, nay within you. It is no longer now Natus wohis to you is born a Saviour; but in vohis in you he is born, and in you he lives and will live for ever. Ye may benceforth lay with St. Paul, jam non ego vivo feed visit in me Chnifins, it is not I now that live but Christ liveth in me; and if he live in us now, we shall live in him for ever bereafter: For if whilft ye live, ye do not live but Christ liveth in you; why, when ye die ve shall not dye but live in Christ, in Christ the Lord of life and glory and jury and with Christ be made coheirs and Lords of them all and whatfoever other bleffedness wherewith be himself is everlastingly Blessed. Which the Lord God Almighty woughfafe unto us, for this our Saviour Christithe Lords sakes who this day came to purchase them for us, and to whom with the Father and the bleffed Spirit, three Persons &c. be rendred all, Oc. Amen.

be ours by pollettien, and theil they are ours indeed. Pollettion then let "Millies the state of the belief was that was that we take it? no way to well as in the bleffed Sacratient, in the holy lytyfreries infinitured of purpole, and ordained to an ordance to affer us, and continued to a letter us, and continued to a filter us, and continued to a filtre us, and a filtre us, and

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When the fullness of time was come, God sent forth his Son, made of a Woman, made under the Law:
That he might redeem them that were under the Law, that we might receive the adoption of Sons.

we may well begin with the fulness of time, but we may well begin with the fulness of the Text, for it hath both, fulness of time and fulness of matter; the love of the Father, the humility of the Son, and the happiness of man arising from both are here at the full. First the fulness of the Fatherslove, who so laved the world as be gave his only begotten Son. When the fulness of the Sons humility, not only vouchlasing to take on him our nature, made of a Woman, but also our miserable condition,

condition, undertaking to fatisfy the Law unto whose condemnation we were fubject, made under the Law. &c. Thirdly and lastly, the fulness of our bliss and happiness arifing from both, as being now ranfomed from the death of everlafting forrow which the Law did threaten, that he might redeem, &c. and not fo only but adopted also unto that immortal life of glory, which the Gospel doth promise, that we might, &c. by the one we are freed from all evil, by the other invested with whatsoever is good, and both must needs make up the fulness of happinels, That be, &c. So these three are here at the full, and in the fulness of them doth consist the fulness of the whole Gospel, whose foundation is wholly built upon the Son of God sent into the world; of whom there is little to be known, and by whom there was little performed and fulfilled, which is not even in these verses fully expressed. For you have here both foundation and roof; both substance of the work and all the circumstances that belong unto it; and you may see in it not only that he was a Saviour fent into the world (which is the main) but also, who it was that was fent, and by whom and in what manner, to what end, and in what time, which are necessary adjuncts. If you demand of it, who it was that was fent? it tells you the Son of God; if by whom? it answers, by God his Father, God fent his son; if in what manner? it replies in a twofold; made and made again; twice made, fadum ex, & fadum sub, made of, and made under, made of a Woman, and made under the Law. If to what purpose all this? it gives you a double end, which is the comfort of all, Redemption and Adoption unto men. To them that were, &c. That we might, &c. Lastly, if when it was performed? you have it clearly and fully in the first words, in plenitudine temporis; in the fulnels of time. When the fulness, &c. So have you the fending, and whatsoever

may feem to belong unto it, who was fent, and by whom, how, and why, and when, not one the least circumstance is omitted: but you have all, so full it is, and yet you have not all the fullness. For should we inquire more particularly into the nature and person of this Saviour. here they are all three, one person and two natures, or two natures in one person; he is the Son of God, see his Divinity, but of a Woman, see his humanity: made of a Woman; see their union in one person, for God cannot be made Man, but by making himself one person with Man. This for his incarnation, will you now inquire for the birth or nativity of the person so incarnate? it's here too, for as he was made, so was he sent; as made of a Woman, so sent into the world: made of a Woman by incarnation, and fent into the world by birth and nativity. God fent his son made of a woman. Should we yet proceed a step or two farther, after his incarnation and birth, would you behold his life or contemplate his death, fee what he did in the one, or confider what he suffered in the other; that you may do also, factus sub lege, will give you both. For what were the actions of his life, but the keeping of the Law in himself? or what was the passion of his death, but the satisfying of the Law for others that had broken it? and in regard of either, made under the law, under the law to fulfil the precepts which it commands; and under the Law to fatisfy the penalty which it injoins. So by this time I think it is full, filled with the fulness of the Gospel of Jesus Christ, whose natures, person, actions, passion, whose incarnation, birth life and death, it fully contains, verè verbum abbreviatum, it may well be termed an abbreviated word, a viol of Spirits; a very extract, and quintessence drawn from four Evangelists, and clapt up in two verses by an Apoftle. Two verses, which as I said, have but two general parts; fulnels of time and fulnels of matter, both tend to declare

declare the greatness of the Fathers love, the depth of the Son's humility, and the height of mans happinels. The Fathers love is full, and grows unto its fulnels by two degrees. He fent, and he fent his Son. The Sons humility is full, and it ariseth unto its fulness by two degrees. made of a woman, and made under the law. Mans happiness is full, and it cometh to its fulness also by two degrees, Redemption and Adoption, that he might, or that we might, &c. If then the greatest thing the Father could fend (the Son) or the worft thing the Son could fuffer the malediction of the Law) or the best thing men could reeeive or with for (adoption of Sons) can make it full; it is full indeed and to purpose; for it is filled with all these. And of this fulnels we will now draw out unto you as much as the short rime will permit, beginning first with the fulnels of the time, When the fulnels of time was come, Oc.

All the works of God, faith the Wife man, are done in number, weight and measure, and therefore questionless in a just and opportune time; For time it is that doth both number and measure all his works, yea and gives weight unto them too: his weightiest works and greatest would be fomething the lighter and leffer, were they not defigned unto the fullest and fittest times. This then, as it exceeds all other in the greatness of the work: so was it fit to receive an answerable fulness of the season: And fure the feafon must needs be full when so great a work was poured into it, when he came to fill it, in whom the fulness of the Godhead dwells bodily. True, but yet the Text doth not so much derive the fulness of the time from his coming, as apply his coming unto the fulnels of the time: as being full and fit to receive him. Again the time appointed by the Father, as it is a little before, and foretold by his Prophets, was now full come and expired; this then must needs be the fulness of time. True alfo; they argue the fulness of time, but short as we make

it; for had there not been a fulness and fitness in the time it self, it had never been either appointed by the one or foretold by the other: though without his appointment it came not to this fulness neither. True it is that the wit of Man is too narrow a vessel fully to receive and comprehend all the reasons of this fulness; yet sure in that which it doth apprehend, it hath reason enough to admire the wisdom of the Lord in the fitness of his appointment; not without special convenience, chusing out neither the first beginning of the world nor the last end of it, but a mid time, as it were, between both, when the world should arrive at his just age. Not a time of war, but a time of universal peace: Not the time of a Common-weal, but the time of a general Monarchy: not of the Æquinox, but the Solftice: not in the Summer, but the Winter: not in the day, but in the night: for all these may be comprehended within this fulness, as not wanting their convenient fitness.

First then upon great reason the Lord chose not the first ages of the young world, but deferred it for some thousands of years, that being first shadowed in types and figures, and promised by many and antient prophecies and predictions, his coming might be the more desired and expected of Men; and himself the better received and with less doubt entertained when he should come. So great a mystery is the Incarnation of the Son of God, that unless his person and actions, his birth, death, and resurrection, with all the particulars of either had been clearly and frequently for many ages foretold by the Prophets his forerunners, we should have little means either to perswade it to others, or at this day to

believe it our felves.

And again upon as good reason he chose not the end and last age of the decrepit world; lest all eyes should fail, and hopefaint, in too long expectation, with Where is the promise of his coming? Rightly therefore in a point and period of time between both these; neither when the world was too old and doting, nor whilst it was too young and under tutorage, as it is two verses before, but when it came to full age and strength in the sight of him that made it.

of calm and settled peace; as being the true solomon and Prince of peace, that came to no other end but to make and establish an everlasting peace between Heaven and

Earth, God and Man, Man and his own Soul.

Thirdly, he chose not a time of Republick, neither of Aristocracy, wherein few, nor Democracy wherein the people have the chief power; but a time of Monarchy, when one Man (Angustus Casar) had obtained the Dominion, did sway the Scepter, command and give law unto the whole world; to shew that the universal Monarch of all Nations, the Supream head of all Churches, the Catholick Bishop, and Pastor of all Souls, was now born into the world.

Fourthly, he chose not the Æquinox but the Solstice; not the Summer Solstice, when the Sun runs at his highest; but the Winter Solstice, when the days are at shortest: because then the Sun sirst begins to return, and the

days to increase; as in light, so afterwards in heat.

So in like manner he chose the Meridian time; not the diurnal Meridian, when the Sun by his presence makes light more: but the nocturnal, when by his absence he makes the deep noon of night; because at that time the Sun is in the furthest point he can go from us, and first begins to ascend towards the morning. And both, to shew the true Son of Righteousness was now approaching and drawing near unto us, by his comfortable presence to give new light unto our minds and divine heat unto our affections; to unthaw our benum'd and frozen con-

sciences,

sciences, and to dispel the darkness of errour that covered our Souls, by the beams of his gracious countenance; without which a Winter of perpetual coldness and an everlasting night of ignorance would for ever hang upon this little world of Man. So fit every way and full was this time: A time when the world was at full age; and folness of peace was spread upon it: when a full Monarchy had general dominion, and the Sun (the measure of time) arrived at his full period: on the Solflice, the fulness of the annual, and on the Meridian, the fulness of the diurnal revolution; the one making the depth of Winter. the other of night. A time therefore every way full 4 but fuller yet by that which it now received, even him that was filled with all the fulness of God, and from whose fulness we'all receive whatsoever grace or goodness we have: who was the substance of all those shadows. the body of all those figures, the accomplishment of all prophecies and the fulfilling or filling full of all the promises that belong unto our happiness, and in this regard it is tempus plenitudinis, a time of fulness; as in the other respects it is plenitudo temporis; the fulness of time. And the fulness of time it is: and so the very institution of this feast doth shew it to be; for look how many months there are in the year, so many days we have given to the feast; for every month a several day: that as the year is a full abridgment of all time, so this time a full recapitulation of the whole year; that as it is in it felf, fo in our own observance, we might acknowledge it to be the fulness of time. But it is time to pass from this fulness to another: from the fulness of time, to the fulness of the Fathers love that was now shown in it, who now not only fent as at other times, but fent his Son, mben the fulness of time, oc.

And fure as it is the first, so it is not the least degree of his love that he vouchsafed to send at all. Do but con-

fider what he is that fent, or what we are to whom he fent, and we shall soon with our shame acknowledge it. For what is he but the Lord of glory? what we but vile worms of the earth? he a gracious Creator emptying forth his goodness upon us: we his Creatures and yet rebelling against him by pride and disobedience. In this case for him to have fate still in the Throne of his Majesty, and suffered himself to be sent and sued unto by us, had been a great favour; and happy we if our humble requests might be but received at his hands: But now when he a person so infinitely above us, and so mightily provoked and offended by us, not once so much as looked after, but still neglected with the same pride by which he was at the first contemned: That he now instead of hurling down upon our heads deserved vengeance and destruction, should condescend so low as to send and sue unto us for peace and reconciliation, must needs argue an infinite love, and bowels filled with yearning compassion on our miserable estate. Ernbescat ergo & confundatur humana superbia, O how should the pride of Mans heart blush and be confounded, when the offended God first seeks unto sinful Men, and yet wretched Men stand upon terms one with another, think themfelves dishonoured in seeking peace, and chuse rather to die in enmity, than admit of reconciliation unless first fued unto, and not always then neither! But God you see doth otherwise, and thinks it no disparagement neither to fend and fend first, first and first unto w. Mark well, I pray you, what one of his Messengers says, We are Embassadors for Christ Jesus and in his stead, obsecramus vos, me be feech you to be reconciled unto God 2 Cor. v. God esteemed it no dishonour to send Embassadors unto Men with terms of begging and befeeching reconciliation at their hands: and yet perverse Man holds himself disbenoured any way to feek it at the hands of his Brother. Our cogitations sure are carnal and worldly, and our selves sull of secular arrogance, otherwise we should esteem it our chiefest honour to imitate the love of our heavenly Father, and to prevent others rather than be prevented in virtue and goodness. So then a love there is in it, and a love that hath sulness far beyond the empty affection of the insolent world, even in the very sending; that such a sender should once send unto such persons, an offended Creator unto offending creatures; this love hath sulness, but in that which sollows is the sulness of love, for he not only sent, but he sent his son, when the sulness of time was come, God sent his son.

The Lord had many times heretofore fent unto the finful world, sometimes by the ministry of Patriarchs and Prophets; sometimes by his ministring Spirits the holy Angels of Heaven: yet both are but his ordinary Mefsengers, and therefore declare no more than his ordinary love: But now he fent one, that was never fent before, one infinitely above either Prophet or Angel or what foever creature else is, or may be, an unusual and extraordinary person. And therefore if we rightly estimate, as we should do, the love of the fender by the excellency of that which is fent, especially being sent not as the former only in a message but as a gift unto the world; then since there is nothing so great and excellent as his Son, his only begotten, and only beloved Son in whom is the fulness of his own Godhead and brightness of his own glory. As in fending him he fent the greatest, the best and the fullest thing he had: so it must needs argue the greatest, the best, the fullest affection that may be imagined. There is not a fending of his, but hath ecce charitae in it, behold the love of God; but this ecce quantam charitatem oftendit Deus, behold how great love God hath shown unto us! 1 John iii. 1. In every one of the other fendings there is a dilexit Dens, God

loved the world, but now it is see Deus dilexit, God so leved the world as he gave his only begotten Son. It was not therefore any thing but love, and no empty love neither, that he fent at any time and by the ministry of any to such as we; but now sure it is full, and the sulness of love when he sent unto us him whom he most loved; his only beloved Son. And sure it is well for us that he sent such a Messenger: no other that had been but a meer creature could have been sent in his errand, or at least if he had been sent, could ever have returned with

his dispatch.

Were there nothing in his business more than the conquest of Satan, I doubt not some other creature strengthened by God and the power of his might, might eafily have been enabled to tread down that evil spirit under our feet. But considering that God meant not to deliver Man by a powerful conquest, but a just redemption. by a just Redeemer that should dissolve the just condemnation of the Law, there is something more in it than the conquest of Satan: In this case he that shall undertake it. must not only vanquish the Prince of darkness, but by fatisfying Divine Justice appeale the King of Glory that was offended. And this I suppose no meer creature endued with any power of God whatfoever (unless that which ariseth from personal union with the Creator, and maketh him cease to be a meer creature) could ever be enabled to perform and accomplish. He that shall come to Redeem, as it is here, that is, lay down a full price for Mans transgression: He that shall put himself under the Law, that is, undertake the penalty which Divine Justice doth injoin unto the breakers: if he be but a finite person he shall be sure to suffer infinite forrow: or rather because being finite he cannot at once suffer any thing that is infinite, he must suffer it infinitely, that is, never make an end of suffering, but lie under it for ever. The perfon satisfying must be as infinite as the person offended; otherwise he can never be of that infinite merit as to make a temporary passion equivalent to a perpetual punishment. And this still adds sulness to the Fathers love and to his wisdom too, who by sending this person not only sent one that was full and answerable unto his own love, but sull and sutable also to our necessity. When no other Creature either in Heaven or Earth was either of worth sufficient to be imployed, or of sufficient ability to perform the imployment of this message and embassy, misst

filium, be fent bis Son.

So the Fathers love is full; twice full: he fent and fent his Son: fent first, and fent the best thing that he had. We now pals on to the Sons humility; wherein we shall perceive his love, arifing unto fullness by two degrees, made, and twice made; Made of a Woman, and made under the Law. It must needs be a great degree of humiliation for the Son of God to be made at all, to be made any thing; for to make him, faith one well, is to mar him, be it what it will be. He is the maker and Creator of all things, and therefore when he himself is made, no less than the Creator is made a Creature, which cannot be but an infinite abasement: But yet since he may not come in his own glory, but must be made; if there be any thing better than other, let him be made that; some Angel or Archangel, or any other of that Celestial Hierarchy. No he would by no means take on him the nature of Angels, that descent was not low enough for his humility. He made himself lower than the Angels; he was made man, and a man not made immediately by the fingers of God like Adam in his full strength and beauty; but bred by degrees in the womb of a Woman: for even that he vouchfased not to abhor, factum ex muliere, made of a Woman, &c. Thus it pleased the Lord to abase himself, and thus it pleased him to exalt us and our

Nature; by the affumption whereof, man is now become God and God is made man. He that was the Son of God without a Mother, is now become the Son of a Woman without a Father: and as God at the first drew a Woman out of Man without the help of a Woman; so he now took a Man out of a Woman without the help of Man. For he was not begotten but made; made a man. but of the substance only of a woman, made of a moman, &c. Bleffed woman; from whose body the redeemer of mankind took the blood that was to be shed. for the fins of the world: yea of whose blood he made that body which men and Angels must ever adore. What wonderful titles half thou obtained, thou Daughter of the Father, Mother of the Son, and, I had almost faid. spouse of the Holy Ghost that wrought thy conception! how, and how frangely art thou become, as the Daughter of thy Son, so the Mother of thy own Father! For to the must needs be that is the Mother of God. Bleffed therefore thou art, and well may all generations fo call thee; from whose bowels so great a bleffing is descended to all generations. This much we willingly afford, and more than this we may not give, thou maift not receive; we honour, but we may not adore thee: we blefs thee, we praise thee, we magnify thee; only we do not worthip thee: that belongs unto thy Son, which is both thy Son and thy Saviour. For the blood which he took from thee, he even paid for thee; he took it from thee, so he is thy Son; he pay'd it for thee, so he is thy Saviour. God thy Saviour, and therefore thy Father, as well as thy Son, as well as thy Saviour. So his thou art, and his Creature, by a double title of Creation, of Redemption. maift not then take unto they felf any part of his honour and worthip; whom thou thy felf art for ever bound to worthip and honour. Honour enough it is for thee, that be that made thee youchfafed to be made of thee, Made of a moman, &c. Nei

Neither hath he honoured her alone in her own person, or in her own Sex; but man and all mankind. For though he were made of a woman, yet not made by a woman; made of a woman, but made himself a man; that both man and woman might rejoyce and glory in him. How well may we cry out with David, Domine quid est home. Lord what is man that thou didst magnify him, or the Son of man that thou didft so visit him? And how well may we answer with the same Prophet. Homo est res nihili, man is a thing of nought; that is, a thing drawing near unto nothing, of no worth, no value, no continuance; yet such a thing it pleased the Son of God to be made, and therein to be made lower than the Angels, that he might raise and advance this thing of nought far above all principalities and powers, and crown him with worship and glory. So have you both his natures God and man; the Son of God, and yet the Son of a woman. So he was, and so it was convenient he should be that wasto be the redeemer of man; who might not be redeemed, but by a passion proportionable unto a perpetual punishment. For as I said before had he not been God, his fufferings could never have been of that infinite value: so I now fay, had he been nothing else but God, he could not have fuffered at all; and for this reason be was both God and man: man to fuffer, God to merit: man to ferve, God to fet free:man to die, God to rife again from the dead: for had he been God alone, he could never have suffered; had he been manalone, he could never have made an end of fuffering: God only could not die; nor man only rife again from the dead: rightly therefore was he both, both the Son of God, neither made nor created, but begotten of the Father; and the Son of aman, not begotton by any Father, but made and created of the fubstance of a woman, Made of a woman, Oc. And even unto this his love brought him for our fakes; for whatfoever else he Rr2

had been made, it would have done us little good. In this then was the fullness of his love as before of his Fathers; that he would be made, and was made not what was fittelt for him, but what was belt for us: not what was most for his glory, but what was most for our benefit and behoof. But yet this is but the first step of his fulness, he was made once more for our fakes; made of a woman, and made under the Law too, made under the Law. It was a marvellous descent and humiliation that the only begotten of the Father should vouchsafe to be born of a woman; that the Son of the everliving God should be content to lay aside his own Majesty and glory, and cloath himself with the raggs of our mortality: to leave his habitation in the highest heavens, and dwell in a Tabernacle of Clay whose foundation is in the dust, as 706 speaks. Surely were man turned into a beast, into a worm, into dust, into nothing, it were not so great a difparagement, as that the Son of God fhould be made man. This making cannot but make his humility, and with it, his love, unto us, deep and full: but this next making (made under the law) makes it deeper and fuller still. For in that he only took on him our nature, but in this our condition: First our nature as Man, now our condition as finful men: men under the law, as it follows, that is, subject unto the heavy malediction wherewith the Law threatens the breakers of it. This was our condition, and this he undertook: which was much more than to take our nature: by that he was made man, but by this, he that knew no fin was made fin, 2 Gor v. that is, made a facrifice for fin; was contented to be handled as a finner, and to endure whatfoever the Law could lay upon finners; and this is fattum feb lege made unden the Law indeed; under the Law he was, and freely was fo; and it must needs add some fulness to his love, that in was meerly voluntary, and free from necessity. We indeed.

deed, though we willingly fin, yet we would not willingly lie under the Law: but we are either born under it through corruption of nature; or cast under it for our corrupt actions, whether we will or no: but for him who neither knew original foil nor actual fins; who though he took on him our flesh, yet not that flesh which lusteth against the spirit; though born of a woman, yet of a woman only without mixture of fleshly generation, of a woman but a woman overshadowed by the Holy Ghost, and therefore pure in his conception. And as conceived by the Holy Ghost so he was united to the Son, whereby he became uncapable of voluntary transgression, and therefore no less pure in his actions, than in his conception, but clear and innocent in both; (just so he was born, so just he lived:) for him I say, if he come under the Law, it must be Love and not necessity that shall bring him, lex justo non est posita, no Law for the just, no Law could touch him. The Law was added because of transgressions, saith the Apostle, I Tim. i. 9. but no transgression was found in him: who could convince him of fin? and therefore quid illi & legi, what had he to do with the Law or the Law with him? He might indeed well be Dominus legis, Lord of the Law, as he said he was Lord of the Sabbath: but sub lege under the Law, or subditus legi subject to the Law, to the pain and penalty of the Law, no Law in the world could make him, had he not of his own accord made himself so. And therefore it is not natus but factus, not born under the Law, no nor fallen under it neither (that's our condition) but made under the Law: to shew that it was not laid upon him either by natural necessity, or through voluntary breach; but meerly by his own free undertaking was made that which naturally he was not, and in justice ought not to be. Made therefore, not by any other but by himself, who of his own accord, and out of his own love unto us freely undertook and pay'd

that debt which he owed not: otherwise no power of Law, no malice of Devils, no nor the wrath of the Father, could ever have seised on an innocent person, had he not of grace and great compassion unto men taken on him the person of sinners, and in their stead put himself under the Law, that they might be freed from the punishment. Freely therefore and of his own accord without all constraint, without any necessity, of meer love and compassi-

on, factum sub lege, made under the Law.

And now the doctrine begins to be comfortable indeed; comfort there was in it, and not a little in his first making ex muliere, when he was made of a woman; for made of women we are all; so there was an alliance and confanguinity between us in that: besides, the flesh and blood which the Divinity assumed, must needs be advanced to great glory; so there is honour in it also to our nature. But yet if this were all, if there were no more in it than fo, his alliance with us and the honour of our nature in him would prove but a cold comfort God knows; for what good is it to us that our nature is exalted in anothers person, though to the height of Heaven; if we our selves be thrown down and perish in the depth of Hell in our own persons? or what were we the better to have a kinfman great and wealthy, if notwithstanding we lye in prison under the Law for our own debts? Sure his wealth is little unto us unless he relieve us with his wealth: But if he please to become our furety, to enter into bond, and put himself under the Law for us; then he shews the part of a true kinfman, and there is real comfort in that. Such and far worse was our case and estate: such and infinitely beyond it was his love and compassion. We were debters indeed by virtue of a handwriting that was against us, Colof. ii. 14. a handwriting of ordinances which was our bond; for we were bound to keep and perform them: but we brake the covenants and so forfeited our bond, and

in it forteited no less than our lives. The condition of our obligation was no money matter, it was not pecuniary but capital; and the debt of a capital obligation, is death. Now he that shall undertake such a debt, that in this case shall be content to take up our forseited bond. and put in new security of his own, be bound skin for skin, body for body, and life for life, and be content to pay the bond too when the day comes; his love fure is full, and he brings comfort with him to purpose. And even this he did; this he undertook and this he performed for us. He undertook it at his Circumcifion, and performed it in his passion. Whosoever is Circumcifed. factus est debitor univer la legis, he becomes a debter unto the whole Law, faith St. Paul, Gal. v. 2. At his Circumcifion then be undertook the debt, he entred bond anew with us; and in fign that he fo did, he then shed a few drops of his blood whereby he signed the bond (as it were) and gave those few drops as a pledge or earnest. that when the fulness of time came, he would not fail to shed all the rest. And shed it he did; what at his Circumcifion he undertook, at his passion he performed, even to the full. He bound himself in a bond of death. and death he underwent, even the death of the Cross, the most bitter reproachful cursed death of the Cross: fo payed all to the uttermost farthing; and having paid it, delevit Chirographum, he cancelled the handwriting, the sentece of the Law that till then was of record, and stood in full force against us; but now that the whole world might know it to be void, he hung it up in the same place where it was satisfied, he nailed it to the Tree of his Cross, Col. ii. 14.

But yet this is not all; the penalty is but one part of the Law and he became debtor univer se legis, to the whole Law saith the Apostle, and the whole Law he payed whatsoever was due. In the Law we consider a don-

ble force or power: it hath a commanding, and it hath a condemning power: a power directive, and a power vindicative: it hath precepts which it injoins, and it hath punishments which it inflicts: by the one it informs us what we are to do: by the other what we must suffer if we do it not; and he was under both parts, that both might be fully discharged: for as he satisfied the one at his death, so the other in his life. In his life he exactly kept and observed all the precepts of the Law to the least tittle: and in his death he received the full punishment of the Law to the worst and utmost extremity, and so was under both, and fulfilled both, paid all, both principal and forfeiture: the principal, in keeping the Law himfelf; the forfeiture, in suffering the penalty of the Law for others, that so others might be freed from both. Sure now the Sons humility (that humbled himself to death, even the death of the Cross) is full, no less full than the Fathers love. The Father sent, and sent his Son: the Son was made, and made of a Woman; made of a Woman, and made under the Law; made under the Law, and both parts of the Law, that he might be fully made. And this is Gods fulness: Let us now proceed unto Mans fulness; for from this fulness of the Fathers love and the Sons humility we all receive the fulness of our own blis and happiness contained in our Redemption and Adoption; for to these purposes all this was done, That he might redeem them, &c. And these two, Redemption and Adoption, are the two degrees of our making (for without them we had been marred, utterly undone) and they fully answer unto the two degrees of his making, made of a Woman, and made under the Law: He under the Law, that we might be redeemed from under the Law: he made the Son of Man, that Men might be made the Sons of God. So the making of him was his own marring, but his marring was our making; he twice

twice marred by his making; we twice made by his marring. He of God made Man, and of Man made a finner; we of finners, that is, bondflaves to the Law, made Freemen, and of Freemen Sons; Sons of God and Heirs annexed with Christ. And what more is there that we could wish to make it up fuller? fince our defires can extend no farther, than to be rid of all evil and to be endowed with whatsoever good is; and by these two, Redemption and Adoption, we are made partakers of both. To be redeemed from under the Law, is to be quit of all evil; and to be adopted into the state of Children, is to be intitled unto all that is good. For all evil is in being under the Law, from whence we are redeemed: and all good, in that heavenly inheritance whereunto we are adopted: we were created to inherit a glorious Kingdom, but through fin we lost our inheritance; and not so only but together with it we forfeited our lives; a sentence of death and everlasting destruction was passed upon us; and from this now we are freed by redemption; in that again we are reestated by adoption, and what would we more? But we must speak a little in particular of both, and first of Redemption. That he might redeem, &c.

Every deliverance is not Redemption; but such only as is obtained by a just and a full price; so the word imports, and something more: Redemption; a rebuying or buying back again of something formerly sold, or forfeited into the possession of another. Ever a former alienation must go before, and a valuable satisfaction follow after; otherwise there may be a bare emption without the former, a reemption without the latter: but unless both be precedent, it cannot be Redemption. And sure such a matter had formerly befallen us. A kind of alienation had gone before whereby we had made away our solves, fold our inheritance and forseited our lives: A

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making away indeed, rather than a fale it was; for fuch a trifle made away : first in Adam for the forbidden fruit. a matter of no moment: fince in our own persons daily made away for some trifling pleasure or profit not much more worth: And having thus passed our selves away by this felling our felves under fin, the Law feifeth on us. whose dreadful doom is death and Hell, and everlasting forrows there with the Prince of Hell. So infinite a punishment doth it inflict, because in the breach of it an infinite Majesty was offended. In this heavy case we lav thut up under the Law as in a Prison, Rom. iii. 22. fast bound with the cords of our own fins, Prov. v. 22. the sentence passed on us, and we waiting but for execution: what evil is there not in this estate and on every Soul that is in it? Our Faith fure is weak, and we do not throughly apprehend what we have only heard of: but could we see it with the seeing of the eye, as Job speaks, were we permitted to stand on the brink and look into that fearful pit of everlasting horror whereunto we are condemned by the Law, what mifery and fulness of mifery should we then discern? or rather what misery should we not discern in our lamentable estate, sentenced unto that gulf of forrow before our eyes with legions of Devils attending at our backs, ready to execute the fentence, and push us in to suffer that torment which we could not endure to behold? Could we but with our fancy place our felves in this case, which they are in that are under the Law, this point, I am sure, would be full on our parts, even fulness of misery. Well then the first degree of our happiness, is to be rid, to be quit of this miserable estate; but by what means may that be done, and who shall obtain it for us? Prayers and intreaties would not ferve turn, our pardon may not be had for the begging; but fold we were, and bought we must be: God was wronged and must be righted: the Law was broken

broken and must be satisfied; and without this ransom the prisoners may not be delivered. A matter therefore not of Intercession, but of Redemption; But now the price of Redemption who shall lay down? sure it is not fo easily done; we fin indeed with great facility, but to expiate sin, will cost a great deal more: he that will do it must resolve to suffer as much punishment, as a world of Men can deserve or an offended God in justice inflict: and who or what is there amongst the works of the whole creation, that may stand under his wrath, until it hath taken full revenge, and not perish under it for ever? Gold and Silver in this case is of no worth, the blood of Bulls and Goats of no value, Men of as little esteem as either; and therefore should they offer the Sons of their loins for the fins of their Souls, they could do no good, it cost more to redeem them than so, therefore they must let that alone for ever. Nay should an Angel of Heaven be incarnate to suffer for fin, he would become but as an incarnate Devil and must lie in Hell for ever. He is, though an excellent creature, yet but a creature; and a creature may not fatisfy the Creator: when therefore nothing may do it; nor mineral, nor beaft, nor man, nor Angel, nor any thing else created, no remedy but God himself must be made Man, and the Man God made under the Law, ut ille, that he may do it, that he might redeem them that were under the Law. This is the ut. the end, the first end for which all this ado is kept 5 for which Heaven and Earth are thus troubled; for which is all this business, this sending and making, making over and over again; that since there was nothing of sufficient value already created, a new person of extraordinary worth and dignity might be made, ut ille, that he at least might be able to redeem us from under the Law. And fure full and able he was every way; being Man he might undertake for Man; and being God he could give

give satisfaction to God: for as fins against an infinite person are of infinite guilt, so suffering in an infinite perfon must be of as infinite merit: from whence it is that a short passion in him is equal to a perpetual punishment in us; for what is wanting in the fufferings is abundantly Supplied in the dignity of the sufferer, whose infinite perfon fuffering finitely, carries full proportion with finite persons suffering infinite punishment. Able then he was and no less willing than able; what he only could do he lovingly did do, and did it too to the full. Any the least fufferings of his had been enough, but that he might be fure to lay down a full price, he gave, pretiofum fanguinem, his precious blood, faith St. Peter, yea his life blood, faith St. Matthew, dedit vitam, he gave his life a ranfom for many, Matth. xx. 28. he is content to bleed unto death for this little world, when the least drop of his blood had been enough for many worlds. He was not sparing in his price; but as the Pfalmift speaks, with the Lord is plenteons redemption; plenteous indeed, every way there is a plenitude and fulness in it, he fully made under the Law, we fully delivered from under the Law; which yet is but part of our fulness, but the first degree of our happiness to be rid and quit of the misery under which we lay. And yet this had been full enough were there no more; but yet this is not all, no he left us not there, but that the measure might flow over, he gave us not over, when he had freed us of this wretched effate, till he had brought us to the bleffed estate himself is in; and of prisoners under the Law, made us Heirs of that glorious Kingdom promifed in the Gospel. For so it follows at the last end of all and the fullest too, nt nos recipiamus, that we might receive the Adoption of Sons: that is, of Captives condemned become children adopted; adopted to the joint fruition of all that he hath, which is fully as much as he could give or we could defire. Fo purchase.

purchase our pardon, to free us from death and the Law's sentence, this seemed a small thing to him, yet this is lex hominis, mans goodness goeth no farther: and gracious is the Prince that doth but so much. For who ever heard of a condemned Man adopted afterwards, or that thought it not enough and enough if he did but scape with his life? So far then to exalt his bounty to that fulness as pardon and adopt both, non est lex hominis hac: no such measure amongst Men. Zelus Domini exercituum, but the zeal of the Lord of Hosts was to perform this, Isa. ix. 7. So full is this on his part, that he did not only redeem but adopt, purchase us, and purchase for us: give us our lives, but part with us his own Kingdom. And full it is, I am fure, on our parts that are adopted; did we fully know the riches of our inheritance; which we shall not do till another fulness of time come. Many and glorious things are spoken of thee thou City and Kingdom of God; but yet when we then come to behold it, we shall say of it as the Queen of sheba did of the wisdom of solomon, when she came to him: The report was less than the truth, and the one half thereof had not been told us. For what tongue may tell us that: which neither eve hath feen, nor ear heard, nor ever may enter into the heart of Man, till Man enter into it. till that day when it shall be said unto him, intra in gandium Domini, enter into thy Masters joy? In the mean time where we cannot conceive, what should we fpeak? where the thing is fo full, that all words are too empty to express it, it will be enough to admire in silence, or fay only with David, Sure the lot is fallen unto us in a fair ground and we have a goodly heritage; to now we are come to the true fulnels indeed, and we may not go farther, not farther in our discourse, it must needs stay where all words fail, and every tongue of neceffity is speechless. Nay no farther in our defires; this Adoption :

Adoption is the fulness of our option, nay a fulness beyond our wish; since we could not possibly conceive so great happiness to wish for it. By this time then it is full Sea, and all the banks are filled on every fide. It is now as Ezekiels waters that he saw flow from under the threshold of the Temple, that took him first to the Ankles, then to the Knees, after to the Loins, at last so high risen there was more no passage, Ezek. iv. 7. for just so it fareth here with the Text, that by the like degrees runs on, till at length it rise to an immensity of fulness, not to be forded. First, from the fulness of his compassion God fent to release us: secondly, from the fulness of his love he fent his Son; who in the fulness of humility, was content to be made; and to make a full union with our nature, made of a Woman; and to make the union fuller yet with our finful condition, be made under the Law; that we might receive a full deliverance from all evil, by being redeemed; and a full estate of all the joy and glory of his heavenly inheritance, by being adopted. Lo here is fulness of all hands. And sure amidst all this fulness, it were much unfit that we only should be empty for whom all was done. If there be fulness of compassion in the Father, if fulness of love in the Son to purchase benefits and bleflings for us, full above measure; sure there should be in some measure at least a fulness of duty in us again to return unto them. Otherwise if we neglect fo great Salvation, we may and shall notwithstanding this Redemption or Adoption either, depart as empty of mercy, as we are of goodness. The Catholick Redemption is not so absolute but that many may perish for whom Christ died, as the Apostle speaks; The general and probationary Adoption is not so peremptory, but that upon misbehaviour divers may be difinherited again. Filii Regni ejicientur foras, even the Sons of the Kingdom shall be cast forth, saith our Saviour himself. If HOOL

thou then wouldst be a firm and constant partaker of these benefits, being thus fet free by so noble a Redeemer, and at so high a price, stand upon thine own worth; value thy Soul at the same rate it was ransomed at ; do not again basely sell it and thy birthright, for the poor pleafures of this world, like Esan for a mels of pottage: But as God is full of compassion, full of mercy, full of love; so be thou full of Duty, full of Piety, full of Repentance, and then Redemption and Adoption both shall be fully thine and thine for ever. But yet these are but the general duties of our whole life: if we would make it up full indeed, we are to confider those that are special and proper to this time in particular, and they are principally two, Jog, and Thanks; that as the persons are two. the Father and the Son, and the benefits two, Redemption and Adoption; fo that both might be fully answered, the duties are two, joyfulness and thankfulness unto the Authors from whence they proceed. So these two will make up all full; especially if they be in those full degrees, if they be full in us, in our felves. And that fo they should be, their very names do teach us, Joyfulnes and Thank fulness both ending in Fulness; to shew that. they may not be remis, but that we should be full and abound in them, as at all other times, so chiefly in this, which is the fulness of time, or the time of fulness, chuse you whether. And a time of fulnels I am fure it will be in one fense; of fulness of bread, and fulness of bravery, of fulness of mirth and pastime; and so it may be, and so it hath ever been a joyful time even in outward appearance: only we must be careful that this outward joy eat not up, evacuate not our spiritual joy proper to the feast. Which then is truly spiritual, when our spirits shall rejoyce not so much in external sports with the multitude, as with the bleffed Virgin, in Domino falvatore, in God: our Saviour : God our Redeemer, as it is here. And fute

a Redeemer brings joy with him indeed: we our felves acknowledge it in other matters, if it concern the redeeming of our goods, or of our momentany lives. Tell an undone Man of one that will redeem his mortgaged and forfeited Land; tell a lost Man cast and condemned under the Law of the Kingdom, of a Redeemer that will purchase his pardon; it is a welcom message, the joyfullest news that ever he heard. Shall those transitory things affect us thus, and shall spiritual things and eternal affect us nothing? Are our earthly estates so dear unto us, and is the recovery of a celestial inheritance in a Kingdom of everlasting glory not worth the thinking on? Are our animal and perishing lives so precious, and shall the redemption of our Souls cast and condemned to the forrow of eternal torment not be regarded? Sure did we worthily conceive of it, such a Redeemer would be welcomed with our best and fullest joy. But however it go with us now when the destruction is not near enough to affect us, fure I am the time will come when it shall: In novisimo intelligetis plane, in the latter end ye shall fully understand, saith the Wise-man. At that day, that fearful day, when tribulation and anguish shall be upon every Soul that hath done evil, when they shall vainly cry unto the Rocks and Mountains to cover them from the presence of the Lord, then indeed ye shall understand and know that there is no joy in the world to the joy of such a Redeemer: but alas then of a gracious Redeemer he will become a terrible and inflexible Judge. therefore, beatus populus qui scit jubilationem, blessed the people that now know how and wherein to rejoice. And as we are to rejoice for the benefits we receive, fo we may not be unmindful of them from whence we receive them. That were like fwine that fat themselves on the mast, but never look up to the hand that beats them down. And therefore after our joyfulness or fulness of

joy, our fulness of thanks or thankfulness is to ensue. We must sing both parts in the Christmas Carol of that blesfed Woman of whom he was this day made, My foul doth magnify the Lord, as well as my spirit rejoiceth in God my Saviour. To render our thanks then and to remember to do it fully; to forget none, to him that was fent, and to him that fent; fent his Son in this, the Spirit of his Son in the next verse; the one to procure, the other to feal and affure unto us both these benefits. three therefore, to the Father that fent, to the Son that came, to the Holy Ghost that made him at his coming: (for by him he was conceived) to the Father for his miffion, to the Son for his redemption, to the Holy Ghoft for his adoption (for by him it is wrought; he that made him the Son of man, doth likewise regenerate us to the state of the Sons of God:) worthily therefore to all three is all thanks and praise and honour to be rendred for evermore. But yet this thankfulness is but verbal, and therefore not yet full; for fulness of thanks would furely be exprest in something more than words: and in what may that better be, than in the holy Eucharist, the Sacrament of thankfulness, and is by interpretation thanksgiving it felf? When Davids zeal throughly warmed with the confideration of Gods mercies brake forth into that fiery demand, quid retribuam Domino, what shall I return unto the Lord for all his benefits? he could find out nothing fo full as this, accipiam Calicem Salutis, I will take the Cup of Salvation, and call upon the name of the Lord. Surely if our hearts be hot within us as his was, and we meditate a return as he did; Ecce calix falutis, behold the Cup of falvation; let us take it, and with it in our hands, call upon him, render him our true Eucharist or real thanksgiving indeed. The Cup of Salvation cannot but do well in the day of salvation: In it is the blood of the Covenant, the price upon Covenant to be laid down for us, and

and therefore the Cup of Redemption: In it is the blood of the Testament wherein our glorious inheritance is by way of legacy conveyed unto us; and therefore the Cupof Adoption. So that our freeing from under the Law and our investiture into our new adopted estate, are not full, nor fully confummate without it. And yet this may not be all. No, when this is done, there is an allowance of twelve days more for this fulness of time, that we shrink not up our duty into this day alone, but continue it throughout the whole. Sure every good heart in this folemn commemoration of our Redemption, and Adoption. will himself remember to redeem some part of the time, to adopt too some hour in the day at the least, to think on him a little and bethink himself of the duty the time That fo no day be empty, quite empty calls on him for. in this fulness of time: but that fulness of time, fulness of mercy, and fulness of duty may all meet together and make a full union. That as the time is filled with the compassion of the Father, and the love of the Son; so we may be filled with the grace of the Holy Ghost. Then shall we be sure to pass on from one fulness to another. from this here to another which is behind, from the fulness of Grace to the fulness of Glory. For all this is but the fulness of time; that is the fulness of eternity: when time shall be run out, and his glass empty, and tempus non erit amplius, and shall be no more; which will be at his next sending; for yet once more shall God send him, and he come again. At which coming we shall then indeed receive the fulness of our Redemption, not from the Law, that we have already; but from corruption to which our bodies are yet subject; and receive the full fruition of the inheritance whereunto we are here but adopted. And then it will be perfect, compleat, absolute fulness indeed, when we shall all be filled with the fulness of him that filleth all in all, Eph. i. 23. that is, with

the fulness of God himself. For Dens erit omnia in omnibus, God it is that shall be all in all, I Cor. 15. and then sure all will be throughly full indeed. To this we aspire, and in the sulness appointed of every one of our times, Almighty God bring us; by him and for his sake that in this sulness of time was sent to work it for us in his person, and work it in us by the operation of his blessed Spirit. To whom with the Father and the Son, be rendred all thanks, &c.

Lam Deo in aternum.

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THE

THE THIRD

SERMON

O.N.

CHRISTMAS Day.

SERMON XI.

Upon Esay liii. 8.

And who shall declare his Generation?

F whom speaketh the Prophet this, of himself or of some other man, said the Queen Candace's Treasurer unto Philip: and Philip, saith the Text, began at that scripture and preached unto him Jesu: Act. viii. And this is that self-same Scripture, at least part of it, which that Ethiopian Eunuch then read, and Philip, that we be not ignorant whom it concerns, of Christ Jesus expounded. And though he who was a stranger unto the Commonwealth of Israel and the Oracles of God, could not understand it without a Teacher; yet unto us that are conversant in the mystery of Christ, it is manifest in it self; there being no clearer nor more illustrious Prophecy of it than this whole Chapter, wherein his birth, passion,

death and refurrection are so fully and evidently described, as it may well be termed an Evangel a Gospel, rather than a Prophecy. It begins first with his first birth and beginning, He shall grow up before him as a tender plant and as a root out of a dry ground, v. 2. It goes on to his forrows and fufferings, and for whom he endured them. He is despised and rejected of men, a man of sorrows and acquainted with grief, &c. He suffers then, and for us he fuffers, but he must suffer unto death, and of that it will affure you too. He is brought as a Lamb to the Plaughter, &c. But though he be mean, flain and flaughtered, yet he may not abide under death: though judgment be passed on him and executed too, and he imprifoned in the grave and jaws of the pit, yet all the bands and cords of death cannot hold him, he must up in despight of them all: And therefore it follows, he was taken from prison and from judgment; which was verified in his refurrection from the dead, wherein the judgment and sentence of death was disannulled and the Prifon of the Grave broken up. In contemplation of which high argument of his Divinity that could so arise; the Propher breaks forth into this admiration of his Celeftial descent, and off-spring, Who shall declare his generation?

So then it is manifest not only by Philip's interpretation but by the Prophecies own clearness and fullness, that the Prophet spake not this of himself but of some other man; and that other man to be none other than Christ Jesus the Eternal Son of God, whose Incarnation, birth or generation we this day with all joy and thankfulness publickly Celebrate, and are now as well as we can to discourse of; yet not as thinking to express it, but only to shew you how inexpressible it is, for Generationem ejus, &c.

Now (that we may bound our discourse within certain lines and limits, this generation of our Lord and Saviour

is not simple and of one fort, but various and manifold. As his Person is compounded of divers things, so hath he accordingly several generations. In the blessed Trinity there are three Persons and but one Substance: In Christ Jesus three Substances and but one Person: he hath but two Natures indeed, Divinity and Humanity; but the Humanity again is compounded of two several Essences. corporal and spiritual, a body and a Soul; so in all there are these three, a body, a Spirit, and the Divinity; whereunto both are united. And according to these three we shall consider a threefold generation, Divine, Humane and Spiritual: For Christ was born from all Eternity; and still is in heaven without a Mother; on earth he had in due time a humane birth without a Father; and in the minds and Souls of men he is spiritually born without Father or Mother: of a Mother without a Father be was born once: without Father or Mother he is born often: of a Father without a Mother he is born always and perpetually. Laftly, of his Father in Heaven he is born God; of a Mother on Earth he was born man; without Father or Mother in the Souls of men he is born God and As there are three Substances therefore in our Lord and Saviour: fo hath he three births or generations which we shall consider in their order, Divine, Humane and Spiritual; all three so hid and full of admiration inutterable, as the Prophet and we with him, may well fay of them all, Generationem, &c.

To begin then with the First his Divine generation, whereof we shall say but little, because indeed we can say nothing worthily and as we should say: For how shall frail man say, what no man can possibly conceive, since he cannot fully say and enunciate what he doth conceive? That there are several persons in the God-head, is the high, yeahighest Act of our saith, no subject for our expression. That God hath a Son we are bound to believe, but how

he begat him we are bound not to inquire; because he hath not revealed, nor will reveal, peradventure may not, but to the glorified eye. Then indeed and then only when we shall fee him as he is, we shall fee his generation and be happy in feeing it: it is the eternal and everlasting blessedness of the Father to beget him, for it is his inmost natural Act and effential: and it shall be our perpetual happiness hereafter to behold it, which we shall then but behold, comprehend it we may not; but know it we shall: And this is life everlasting to know thee and bim whom thou hast sent. In the mean time till that life everlasting come, whilest we are Pilgrims. and lead a life temporary here upon earth, wherein we know and prophelie but in part; it is not our least wifdom, to know such high mysteries are no part of our knowledge. It is enough for us with holy Mofes to fee the back-parts of the Lord, to see him in his effects, his word and outward works; to see him in his glory in his Effence and inmost operations, we cannot, and live. And they who will attempt it with those Bethshemites that would needs pry into the Ark, shall assuedly die. aspiring Spirits, that with the bold Schoolmen, do pierce into the hidden secrets of Divinity, what do they but like foolish flyes, flutter about the light, till they are at length finged with the flame? For qui ferntatur majestatem opprimetur à gloria, he that searcheth into the majefty of God shall affuredly be opprest with his glory. And therefore it is doct a ignorantia, a learned ignorance, as St. Austin hath it, not to know what may not be understood; and it were much better piously to profess it than rashly to arrogate science: For that may deserve pardon, but this shall never want punishment, saith the same Father, Serm. 15. For which reason well said the great St. Basil of this high Point when he came to treat Of it, mysterium hoc silentio potius quam oratione colendum,

lendum, it is a mystery to be adored in silence not exprest by words. Homil. de Nat. Domini. The Prophet Elay himself was not able to do it, and which is more, he knew that none else could. And therefore quis enarrabit who shall declare it? for his Interrogation hath the force of a Negation, who shall? that is, none can, who shall declare, &c. There is indeed in it felf, nothing so light and clear and evident as this Divine generation, wherein light of light, and very God of very God, is produced and begotten: but withal unto us, nothing more hidden, secret and obscure. Not that there is any obscurity in God, in quo tenebra non funt ulla, in whom there is no darkness, faith the Scripture: but that he dwells in unaccessible light, and is cloathed with Majesty inapproachable, as with a garment; aciem oculorum vincens, non solum hominum sed etiam Angelorum, darking and blinding the fight both of men and Angels. And therefore how is it possible to behold the light of his generation, who is the brightness and very splendor of his Fathers glory? mens deficit, vox silet, non mea tantum sed etiam Angelorum, the eye of the mind fails, and the tongue of every Creature becomes mute and dumb, not mine alone, faith St. Cyprian, but of the beleffed Angels also. Therefore Quis enarrabit? Before ever the world was, or any foundation of it laid, Ibi non tempus, non feculum intercessit, nemo spectator adfnit, when as yet, saith St. Balil, neither time nor age was formed, nor any spectator by, to witness or report it: but God alone injoying and embracing himself from all eternity in himself and of himself he begot his only Son, who is none other but himself: no other God though another person. And who then shall declare? Again, the Father begets a Son, and yet the Son is not younger than the Father, nor the Father any antienter than the Son: he begets him by communicating his Effence unto him, and he communicates not

any part, for it is indivisible, but his whole and intire Essence unto his Son, and yet parts with none himself, who hath heard or may conceive such things? who therefore shall declare? Yet once more: the Son of God is perfect and compleat within himself and so hath been from everlasting, intire and wanting nothing, and yet, which is strange, as continually produced and begotten: for not as in the beginning God made the Heavens, so in the beginning he begot his Son; who in the beginning both was and was begotten: the Heaven was made once, but the Son is begotten for ever, and who, &c. Lastly, to omit many things, the eternal word is truly the Son of God, and is truly born of him; and yet notwithstanding hath no Mother that ever bare him, but (which hath most admiration) is begotten only with a look, by mere aspect and intuition, as the Fathers speak and the Scriptures intimate, and therefore who shall declare? These and many other the like high and inexplicable mysteries of this wonderful generation the Apostle seems not to express but to shadow as well as he might, when he terms him the brightness of his Fathers glory and the express image of his Person, Heb. i. 3. For though these words cannot reach home to the thing; yet others more apt and fignificant may not be found. For brightness is ever coeval with the thing that is bright; if bright in it felf: the brightness of the Sun is neither before nor after; but fully as ancient as that Sun that begat it: and so begat it, as it doth not cease still to beget it. For it is not produced once for all, but is generated perpetually; and generated not of two, but of one only; who can communicate it to other things, and yet lose none of it him-Excellently therefore the brightness of his glory; and as fully the express image of his person, to shew as far as may be shown the manner of his generation by fight and intuition. For the images which we behold when

when we look on our felves in a glass, are of all others the most exact and perfect. Now God himself is his own mirrour; wherein beholding and comprehending himself, he produceth the most express and absolute image of himself. So that the Divine intellect of the Father reflecting inwards and fully conceiving his own perfection. doth at once both conceive and bring forth his own and only Son; the substantial and essential picture of himfelf. And therefore no thought here, of Mother or Matrimony, nor imperfection or inquination; but he is begotten after a pure, clean, chaft, high and fublime manner: as the beam from the Sun, as the image from the glass, as being the brightness of his Fathers glory and the ingraven Character of his person. Though neither of these can fully express it; for it is wonderful, and therefore to our ears cannot be uttered: it is fingular, and therefore hath no example: for how should the imperfect Creature every way fquare with the absolute perfection of the Creatour? And therefore let us adore in Soul and believe it in heart; but lay our hand on our lips and not think to utter it in words: whereof when we have spoken, yea and thought all that we can, we must thut up all with the Prophets Admiration, who shall declare?

And this shall suffice for the non-declaration of his Divine birth and generation, we now pass on to his humane the subject of this days Solemnity, and therefore the chief theam of this hours discourse, but a theam every way befer also with so many Pearls of highest admiration, as we may well say of it as of the other, Quis enarrabit? Nay in somethings it may seem something stranger than his other generation. For that God should be born of God, though we take no way apprehend it, yet in reason it carries some Correspondence and proportion: But that God should be born again, and born of a woman, both such an infinite disparity, that unless it had been foreshewn by such

illustrious

illustrious prophecies and confirmed by so many and great miracles, it had exceeded not only reason but even all belief. Well therefore did S.Paul term it a mystery and a great mystery, and great too without controversie, without controverse great is the mystery of Godliness, God manifested in the flesh, I Tim. iii. God in the flesh, a great mystery indeed! yea how many great mysteries are there in it! The Antient of days is become a fwadled Child; and he who was the Son of God without a Mother, now made the Son of a woman without a Father; a woman that is at once both a Mother and a Maid; conceiving and bearing a Son, and yet a Virgin in and after both conception and birth. Nay more, the Mother of her own Maker, and so the daughter of her Son : as he the Son of his own daughter. No marvel therefore that at this admirable birth of his, he had marvail and admiration it self given him for his name; for his first, To us a Child is born and to us a Son is given, the principality shall be upon his shoulders, and you shall call his name Wonderful, Isa. ix. wonderful, and full of wonders, as in other things fo especially in his birth and generation, and therefore, Quis enarrabit? Wise Solomon having with all his skill and diligence fearched into the depths and profundities of Nature, after all his travel could find out no new thing under the Sun; but that you may know a greater than Solomon is here, our Saviour this day together with himself brought many new things, you see, into the world, which the Sun never faw before, nor ever shall see again: A new birth, new man, new person, new Heavens, new Earth, a new Creation; for all had need of renewing, and all things in him are made new, Ecce nova jam fact a sunt omnia, behold all things are become new, faith the Apostle. All things, but wretched men, that regarding it not grew old in their Sins, but shall receive a punishment hereafter that shall never grow old in it felf, because it shall never be ended. And therefore U u 2

fore Quis? Yet that we may declare it as far as we can. or at least declare how far it is above all declaration, we will in their order briefly touch upon these circumstances of his birth and generation: Who it is that is born, of whom, and in what manner, and where he was born: For there is newness and strangeness in them all not fully to be declarable. And first, who or what he is that is born? And what is he, an ordinary man as we our felves are, one of the rout, one of the vulgar? A Man indeed he was, and when he was at the lowest and worst, Pilate could term him fo: ecce homo, behold the Man: but yet no ordinary Man, he was a King too, and a King born; where is he that is born king of the Jews? say the Wisemen of the East. Nay no petty King, no King of the lews alone; he shall have the Nations too for his inheritance, and the uttermost parts of the earth for his possessions, faith God in the Psalm. And therefore an universal Monarch. And yet higher, for I will make him my first-born, higher than the Kings of the earth; higher indeed, even the high God that is King both of Heaven and Earth; and therefore his name shall be called Wonderful and mighty counsellor, and Deus fortas, the strong God, pater eternus, the everlasting Father, faith my Prophet in the place but now, quoted. And it is worth the observing in the beginning of the verse, A child is born and a son is given: towards the end this weak child is the mighty God, this young Son is the everlasting Father; for the Son of God is our Father, and this Father now became the Son of Man and made himfelf our Brother. The Antient of days that fate on the throne in the 7. of Dan. whose garment was white as snow, and the hairs of his head as pure wooll, to shadow his eternity, who hath neither beginning of days nor end of life; This is he that is this day born a young and tender child, even that mighty and Almighty God now a weak weak and swadled Infant. This sure is new and marvellous, rightly therefore still do his titles begin with wonderful, whose person and birth may well be admired, can-

not be expressed, for Quis enarrabit?

And yet this is not all the wonder that is in him: strange and very strange it is, that he should be the Son of Man and Mans everlasting Father; that is, God and Man: but yet it is another new thing and little less strange. that this God should be perfect Man, and yet have no Humane Person. A Humane Nature he had, but a Humane Person he had not. And therefore non solum act us est novus, sed is qui nascitur est homo novus, it is not only a new birth, but he that is born is a new kind of Man; the like whereof was never known, having a Humane Nature, but a Divine Person. Nestorius indeed after the manner of other Hereticks, not content to leave this mystery unto his Faith, but seeking to comprehend it with his reason, was so blinded with gazing upon a light too strong for his eyes, as he would not acknowledge the thing, because his weakness could not conceive who it should be; how a Humane Nature should be and Subsist without a created and Humane Person: and therefore he impioufly formed unto himself a double Person in Christ, and so in effect two Christs, one that had a Humane, another that had a Divine, both Nature and Perfon: a great errour and pernicious: For were it fo, were they not several Natures, but two distinct persons, the actions or passions of the one could not properly be attributed to the other fince the one is not the other. Christ the God could not be Man; and Christ the Man could not be God: but one God alone, the other Man alone: and so neither could have redeemed the world; for God could not fuffer, nor Man fatisfy. Christ Jesus therefore our bleffed Lord is but one; one substance and hypo-Stafis that hath two Natures Divine and Humane; both knit

knit and united in one and the felf-same Person, and therefore justly and truly may be said to be, and is, both God and Man: and because Man, could die; because God could add an infinite price unto hisdeath, and so reconcile both God and Man. But you will fay, how isit possible that a Humane Nature should subsist in a person and hypostasis not her own, who may conceive, who can apprehend it? neither do I say you should, but that you should believe it. Had we reason to demonstrate it, it were not wonderful; had we example, it were not fingular: But now when besides and above the whole order of created Nature, a new Man and after a new manner with so great a miracle is born and brought forth, having a created and Humane Nature subsisting in a Divine and uncreated Perfon, we may truly fay quis enarrabit? And this for the

person, who or what he is that is born. Now if we shall remove our consideration unto her of

whom he was born, peradventure we shall find neither less nor fewer marvels and miracles in this, than in that For certainly that God should become Man is very much; but that he should be born of a Woman is yet much more. For he might have created a Humane Nature out of the Earth, as he did the first Man, and had it pleased him, assumed it in an instant: and therefore needed not have lain nine months in the womb after that manner as we shame to imagine, and is altogether unfit we should speak: there is horror in the very conceipt of it, and therefore well faith the Hymn, thou didft not abbor the Virgins womb. This would be very strange indeed could we apprehend the infinite Majesty of that God who was pleased for our sakes to descend so low. That that fublime and excellent glory, in presence whereof the holy Angels themselves cover their faces with their wings; that Almighty Lord which fate on the circle of the Heavens, and in comparison of whom the inhabitants

of the Earth are but as Grashoppers, and all the Nations of the World but as the dropping of a bucket: that such and so great a God, for our good, and that we might have nearer affinity with him, should disrobe himself of all his honour, and be wrapped in silms and skins instead of a Garment; leave that circle of the Heavens and cast himself into the Dungeon of the womb, not abhorring that dark place, which we our selves abhor but to think on: Astonishment may well seise the mind that shall truly meditate on it. If it do not kindle your affection and devotion, it cannot at the least but raise up admiration; ensoring us to cry out with the Prophet, Quis enarrabit selection and devotions.

Neither is this all the ftrangeness, that God was born of a Woman, who by this means was advanced into a strange affinity with her Maker, becoming at once both the Mother of her Father and Daughter of her own Son: It is strange too and a miracle in Nature that he was born of none but a Woman; that he who before had a Father and no Mother, should now have a Mother and no Father. Three forts of Generation or rather Production. had passed before: The first, without Man or Woman, fo Adam. The second, of Man without Woman, so Eve. The third of both Man and Woman, so we all their posterity. But now to make all compleat and never till now, the fourth is added, of a Woman without a Man; that fo a Fatherless Son, and a Virgin Mother might double the wonder: this is it which my Prophet intimates in the first entrance of this Chapter, be shall grow up as a pleafant plant and as aroot out of a dry ground: as a root fpringing of its own accord from that virgin earth, untill'd, unfown, and unmanured by the hand of Man: So forang he from the maiden loins of his Mother, and had no Mans affiltance living for a Father, who then shall declare. e.c.

And as he was begotten without a Father: so (that we may touch upon the manner) was he born, as it is likely, without pain or hurt unto his Mother. It is true a punishment it was, and from the beginning, and from the beginning until now hath it ever prevailed, all Women naturally bringing forth in forrow. But our Saviour was no natural Man: All things in him you fee are miraculous and supernatural. And why not this in his birth as well as fo many things else? why not born without forrow as well as conceived without pleasure? It is the collection of a Father, Vbi voluptas partum non anteceffit, neg; dolor subsecutus est. She who felt no delight in the conception suffered rightly as little pain in the birth, faith Greg. Nyff. orat. de Christi resurrect. Nec in conceptione fine pudore, nec in parturitione cum dolore : unstained in her conception, and unpained in her parturition, saith St. Austin, Serm. 14. de Nativ. and in my understanding, rightly; for what labour or sorrow could he bring in his birth, that left her a perfect Virgin, that bare him? And therefore in this regard also, who shall declare, dec.

So many wonders are there in his birth, and yet it is not a much less wonder he made choice of such a place to manisest all these wonders in. In Bethlem an obscure and little Village, in a poor and mean Inn of that Village, in the meanest and basest place of that Inn, the Stable. This was the great Chamber, the stately Mansion hung with Arras weaved by Spiders, and paved with the filth of other Beasts; wherein this great Monarch, the mighty King of Glory, was pleased to be born, and together with himself to produce so many miracles into the World: The very place, wherein he had only littier for a Bed, a Manger for his Cradle, an Oxe and an Ass for his attendants, being as great a miracle as the rest. And as the basest place, so did he make choice of the obscurest time:

A time indeed famous for an universal peace spread upon the face of the Earth, but in it he picked out the lowest and utmost extremities time hath; the last age of the world, the lowest period of the year, the deepest and darkest point of the night. And so in both regards, vere recubuit in novi (simo loco, he truly fate him down in the nethermost room; and at his first entrance into the world, trod the world and all worldly pomp and glory under foot: that his very birth might preach contempt both of it, and all the vanities it hath, unto finful Man, for whose sakes he vouchsafed not to abhor, I fay not now, the Virgins womb, but the durty cratch and filth of the Stable. And in either respect, who shall declare, &c. or who shall declare the infinite love he fhewed in it unto miserable Men, for whose advancement the King of Glory was pleased to abase himself so low? Surely as the great Gregory in his Morals, Deo tanto magis homo debitor fuit, quanto pro illo Deus etiam indigna suscepit. The more unworthy things God undertook for us, the more ever are we bound unto God. and therefore let every Soul truly and effectually say with St. Bernard, quanto pro me vilior, tanto mihi charior, by how much the viler he bath made himself for me, the dearer ever shall he be unto me. Thus every circumstance of his production is wonderful, and cannot but declare how every way undeclarable his generation is. But yet, that we may more perfectly behold it, we must raise our consideration higher, from the circumstances to the substance and effects of this mighty work. And indeed in these regards, who shall declare his generation? For it is the best and greatest, and wifest work the Almighty ever wrought, and doth more fully manifest his infinite power, wisdom, and goodhels, yea and justice too, than all the rest of his creatures, or all the rest of his operations in them. First then for pided

the power and omnipotence of God, how unutterably is it here bown more than in any, or all other things else? the Incarnation of God being a greater work than the Creation of the whole World. He made indeed at the beginning Men and Beafts, Plants and Elements, Sun and Moon, Heavens, Stars, and Angels, excellent works and wonders of his power: but yet when the word was made flesh, he made and wrought a greater wonder than them all. Much power was shown in knitting and combining jarring and discordant Elements peaceably in one body: more in the conjunction personal of this material body with an immaterial foirit; but incomparably most of all in the hypostatical union of created Body and Spirit, with the uncreated divinity of the Godhead it felf. For howbeit to make Man of dust, and dust of nothing argues an infinite power; yet that infinite is much more compicuous when this Man is made God, and that God which made him, made Man himself. And the reason is. because that in making of Man, or any other creature the infinity of power is not manifelted in the effect, which cannot be but finite because created; but in the manner of creating it of nothing, and the ability ever of creating it, or some other greater and more excellent. So God might have made a larger world than this, and creatures of other kinds, and in every kind of richer effence and higher perfections: And when he had done so, might do to again and again, yea and after that, might yet ftill and perpecually do fo. For an effect of finite and limited perfection, may be infinitely multiplied by an omnipotent power, but can never grow infinite in it felf; and because it cannot grow infinite is infinitely capable of further perfection. But here the infinity of power is not only in the manner of working, but differnable after a fort in the work it felf. And God hath now produced aneffect even commenturable with his power, and incapable

pable of farther perfection substantial, an effect whereunto nothing can be added that may advance it higher, or make it greater; filly Man being made and become the great God, whom all other both Men and Angels must worship for ever. So here is in a manner an infinite effect, and so the expression, as firm as may be, of an infinite power; not that the humanity is infinite, for then it should be the divinity, but that both are so united as they make but one person, which is infinite. From whence it follows, that as Christ the God, is truly Man: so Christ the Man, is truly God: and therefore to be adored, both God and Man. And what more infinite production of an infinite power is there imaginable than the making of a creature so one, (as he is, and is to be adored as one) with the Creator bleffed for evermore? For who then shall declare the power of his conception? Secondly, the wisdom of the Almighty, which though like his mercy it be over all his works; is yet more conspicuous here and thines brighter, than in the Sun or any other operation of his hands, had we eyes to discern, or wisdom enough of our own to behold it. For in him are hid all the treasures of wisdom and knowledge, saith the Apostle. The treasures, that is, the wealth and riches, the abundance of the Divine Wisdom, are all in him; but like veins and mines they are hid in him, in him are hid all the treasures, and we cannot fully discern them now: yet unless we be stark blind we may discern enough for our satisfaction. He is the eternal wisdom of the Father: and indeed none but the Fathers wisdom could have found out a way to shew mercy unto Man, and yet give full fatisfaction unto his own justice. For Justice and Mercy, (Man offending) were, as it were, at variance, either pretending who should have him. Justice demands him, to be given to her for revenge: Mercy opposeth and with all her might pretends for a pardon: both strugling

ling in the bowels of the Almighty, that dearly affects both. Justice proposeth but few, only two arguments: but they are powerful. The first urgeth the Almighty with his own verity and truth. Thou hast spoken the word, the day that thou eateft thou fhalt die the death: And with thee there is no shadow of change, therefore thou must not alter the thing that is gone out of thy lips. The fecond, with a precedent drawn from his former actions. The Angels finned, and thou didft not spare them; why, be alike then unto all. For why houldest thou afford earthly men that favour which thou deniedst unto Celeftial Spirits, of far more excellent Nature? But now Mercy on the other fide cries out pitifully with that cry in the Pfalm, wherefore bast thou made all men for nought? what though thou hast said the word, it was but the word of legislation, and thou art Lord of the Law, the supream Lawgiver, and therefore maist dispense with the Law, which thou giveft, and in doing so thou doff but remit thine own right, thou wrongest none other, which therefore is without all wrong to thy Juflice. And for the Angels, they were but some of them. not all the Angels that finned, and they finned willingly and wilfully, of their own accord and without a Tempa ter; their fin remaining in themselves not propagated to others, and therefore they perished worthily in thy wrath, and I made no intercession for them. But Manwas deceived and seduced by the subtlety of the Serpent: his fin befides not cleaving to himself alone, but passing forth upon all his posterity that pass from him. And shall the whole generation and kind, who sinned not of their own will but by being in his loins, be eternally destroyed, for one and that anothers transgression? It is sufficient that Justice bath triumphed in those evil Spirits, let me have my victory now in these: Good reafon there should be some regard had of me, as well as ofher:

her: the is thy Daughter indeed, yet the is but thy Daughter-in-law, I am thy natural: it is thy nature and property to have Mercy and compassion. Thus these two, the very favourites and darlings of the Divinity, contend together, and who or what wit shall decide the controversy; or give both content when they have contrary demands? Herein then thines the infinite wildom of God that in so difficult a case, and perplext (as Damascen terms it) could discover a way, find out an issue, that should give full fatisfaction unto either: and not only fo, but manifest the glory of the rest of his Attributes; of his power, wisdom, goodness and all, and all at once, and in one action; by informing a piece of our clay and contriving himself, and his whole Divinity into a trunk of Earth, that so one person might be made of both. A person on whom Justice might take her full revenge; that Mercy afterwards might be shown unto the offender: that so both death might be inflicted (as the one urged) and a pardon granted (as the other intreated.) For being Man he could die, and being God his temporary death could fatisfy for an eternal: And being God and Man he could dye, and with conquest, (having satiated revenge) rise again from the dead, and proclaim life and grace unto the whole world. So by the infinite wisdom of this work all strife ends, and both are well pleased: Mercy and Truth are met together, Righteousness and Peace do kiss each other. Yea to great is the wildom of it, that the bleffed Angels themselves defire to pry into it profoundly. Sure it exceeds the patural understanding of the wife and fubtle Lucifer himself; who for all his wit and cunning was clearly deceived, and foil'd in this mystery whereby he was drawn on to bite at that heel which he little dreamit wouldierush his head, even whilft he bit it :-For supposing considerallow the humanity which he saw, he was fuddenly choaked with the divinity which he could not: not comprehend. So wisely God by Man restored Man, and vanquisht Satan in theself-same nature he had conquered before. And therefore who shall declare the wisdom

of his generation?

But above all either power or wildom, the wonderful love and goodness of the Lord in this act shown unto the whole world, especially unto wretched Man, may well drink up admiration and confound the understanding of both Man and Angel. For what an aftonishing confideration would it be, could we confider it as it deserves. that fuch vile worms and wretches as we, should receive fuch high and undeserved favour from that God whom we had so grievously offended, and having offended never notwithstanding so much as sought or regarded? That he for all this should seek us, yea and assume our nature and become as one of us, that he might the better find us? That instead of hurling such rebellious finners into the depth of Hell, asthey well deserved, he descended from his own glory in the highest Heavens and took on him the infirmity and baseness of our earth, that he might carry it thither, and into that glory from whence he descended? O the infinite goodness of this God to undergoe the wretchedness of Man, that Man might be affumed to the bleffedness of God, that finful Man to the bleffedness of that God against whom he finned, and delighted only to fin! O Lord, faith David, what is man that thou didft so regard him, or the son of man that thou didft fo vifit bim? Surely, home eft res nibili, Man is a thing of nought, of no worth, no value; vet such the eternal Son of God vouchsafed to become that he might advance this thing of nought far above all Principalities and Powers, and Crown him with Worthip and Glory. Neither did he by this aft glorify that particular humanity alone which he affumed, but the benefit shall redound, though not in that manner nor yet

fo fully, yet in a marvellous degree unto all others that shall but glorify him; for in him they shall be made partakers too, even of the Divine Nature, I Pet. 1.4. He was anointed indeed with the Oyl of gladness above bis fellows; not alone then anointed, but above and more abundantly than any others. As that precious Oyntment which was poured forth on Aarons head, so Divine honours and graces by this union descended upon His; which it most plentifully drenched: but drencht not it alone (for of his sulness we have all received) and therefore it trickles down upon his beard, and all men living that shall adhere unto him; and not so only, but from thence drops on the very skirts of his rayment, even the rest of the Creatures, who have all some

interest in his body and therefore in his glory.

Whereby we are given to consider not only the greatness but the large extent of the Almighty's goodness in this Act of his Incarnation. For bonum est sui diffusioum, goodness is diffusive, and loves to communicate it felf, and that of God the supream good most of all other: And indeed whatfoever we every where fee, whatfoever any where is or hath any being, it is nothing else but a Communication of the Divine goodness from whence they have all that they have whatfoever they are. But now in this mystery God did communicate a new goodness. and a greater than ever before; not only unto man, but in a fort unto all his Creatures: which all have fome title in his person, and shall in their time receive a benediction from it: for man as he was Supremum Creationis colophon, the last and supream work of the Creation; so was he the sum and recapitulation of all that was created before him: and all that was so created was but either spiritual as the Angels, or corporeal as the rest of the world: and in man who hath a material body with the one, and an immaterial Soul futable to the other, both were bound

bound up together in one Creature. A Creature which hath being with the Elements whereof he is compounded; life and vegetation with plants; sense with beasts; reason and spiritual existence with the Angels; and therefore a little but compleat world within himself, Nexus o vinculum totius creature, the very knot and band that holds together the whole Creation. And therefore the whole world being united in man and man unto God. every Creature of the world cannot but have some interest in the union, who have a part in the Nature that was united. Had he assumed the nature of Angels, the rest of his works that are corporeal had been excluded. Had he taken unto him a Celestial body and made his Tabernacle in the Sun, the Creatures that have life and fense had lain unregarded: and should any of these have been honoured with it, those that are intelligent and spiritual, men and Angels, had been left out under contempt for ever. Man therefore was the only creature in whom he could interest and honour all the rest, as being both corporeal and foiritual, and having in him being, life, fense, intellect and whatfoever the rest have and are. And mans nature therefore he only affumed, ut dum una assumitur in qua reliquarum gradus continentur; in una reliqua omnes quoad suos gradus affumerenter. That so affuming the one wherein the degrees of all the rest were contained, all the rest in that one, according to their degrees might be assumed. Wherefore that Cardinal Schoolman Cajetan faid not amis, Incarnatio est elevatio totius universi in divinam personam, the Incarnation is an exaltation of the whole Universe into the Divine Person. Since by it man, in whom all things are knit together, is himself knit and united unto God; that, as man is all in one, to God might be all in all. And all from God receive not only elevation and honour, but bleffing and benediction in Christ Jesus, the Son of God, who is therefore

fore the head both of men and Angels; to them a Conferver, to us a Redeemer, and not unto us only but unto all other Creatures that were made for our use, and become subject unto vanity through our sin: that as they suffered by mans transgression, so in man they might partake of mans Redemption. And therefore the whole Creation, faith St. Paul, travaileth in pain together with us, and together with us shall be delivered into the glorious liberty of the fons of God; and therefore waiteth until they shall be revealed. For which reason our blessed Lord fully is, as he is termed, Salvator mundi the Saviour not of man alone but of the whole aspectable world and whatsoever is in it. Thy truth reacheth unto the Heavens, (faith David of him) and thy faithfulness unto the clouds; how excellent is thy name in all the World! thou Lord shalt save both man and beast: and what name is that which is so excellent in all the world, but the name of a Saviour? thou Lord shalt save both man and beaft. And therefore the prophet B fay calls unto Heaven and Earth, the Forest and all the Trees that are in it, that is the whole world and whatfoever dwelleth therein, to fing and rejoyce together for this Redemption, Sing O Heavens, for the Lord hath done it: shout ge lower parts of the Earth, break forth into finging ye Mountains, O Forest and every Tree therein; for the Lord hath redeemed Jacob and glorified himself in Israel; Efay xliv. 22. And St. Paul gives the reason (which is the same we have hitherto given) because in this Redeemer all things in Heaven and Earth were collected, and gathered together in one even in Christ, Eph. x. 10. And not only gathered and collected, but restored in him and renewed: For nova jam facta funt omnia, all things are now made new, faith the same Apostle. Most worthily therefore at the name of Jesus, the knee of every Creature, both in Heaven and Earth and under the Earth

is injoyned to bow and give glory; as being by that name glorified in a fort, and restored to more excellent per-So great, so universal is the goodness declared in this Act: Yet this is not all. But as it is great unto man. and universal unto the Creature: so is it the highest Communication of goodness init self, and the best demonstration of the intrinsick goodness of the Creator: the highest in it self, because in this he communicates himself. which is not a goodness, but goodness it self. Besides this there are but three degrees of communication, Nature. Grace and Glory: but this fourth of hypostatical union, infinitely exceeds them all: on which all acknowledge their dependance; for it restores Nature, gives Grace, purchaseth Glory. Nature indeed and natural properties are a great communication of Gods goodness unto natural things: Supernatural Grace unto the Soul of man in this life a greater: Divine glory unto body and Soul in the life to come greatest of all: yet the best goes not farther than a Created quality; for though being glorified, we shall fee God, fee his Essence and be blessed in feeing it, yet we shall see it but per speciem, by a Divine indeed but a created light: but in this of Incarnation he doth not exhibit any thews or similitudes, he doth not bestow any created gift, whether of natural or supernatural order; but he gives and bestows himself immediately unto his Creature: who doth as immediately fee and injoy him in himfelf, being the felf-same Person with him: a communication of goodness wonderful above all others, and not to be conceived, had it not been revealed. And as the highest in it self, so is it the greatest demonstration of the intrinsick goodness, that is, holiness of the Lord that vouchsafed it. For if the detestation of evil be an argument of goodness, how full of goodness is he, who, that we might know how utterby he hates and abbors all fir and wickeness, rather than it should escape unrevenged, would incarnate the Divinity

it felf, that so he might punish it and severely too, even in his own Son? which doth not only manifest his goodness, but his Justice also, and together with both the greatness and grievousness of our sins. How far were our Souls gone, and how deadly our Iniquities that must either draw God from Heaven, yea dragg him to the Cross, or plunge us in an everlasting Hell? And unto that our bleffed Lord vouchfafed to be brought, that we might be delivered from this ----- Who then shall declare, either the heinous guilt of our fin, or the infinite power, the manifest wisdom, or infinite both goodness and justice declared in his generations? Especially his goodness unto us miserable sinners, which we must ever especially think on, but never hope to utter? O what mind, what speech shall utter, say or conceive the great honour he hath this day done unto our nature? how many and marvellous benefits he hath in it confer'd on our persons? freeing us from all that is evil, fin, forrow, death and Hell, and investing us with whatsoever is good, Grace, Joy, and Glory everlasting in Heaven? Say we then all with Pelergus, Age O Chrifte Dei Verbum & Sapientia, Well then O dear Jesus, the word and wisdom of the Father, what shall we poor miserable Creatures return unto thee for all thy favours? Tua enim omnia, & à nobis nibil cupis wife salvari: for thou hast done all things for us, and requireft nothing of us again, but that we would fuffer our selves to be saved; nay thou givest us salvation and takest it kindly at our hands, yea, as a benefit unto thy felf, if we will but receive it. O infinite goodness! and that we may laud and praise and worship thee worthily for it, add one more mercy unto all that is past: and as thou wast pleased to be born in our nature; so vouchfafe to be born again by thy holy Spirit in our Persons, that we may once more say, Quis enarrabit, dec.

So we pass unto our last point, from his Divine birth of the Father and his Humane from the womb of the bleffed Virgin, unto his spiritual in the Souls of all the faithful: For it is not enough that the Son of God was born for us or in our nature, unless he be also born within us and in our particular spirits, by his grace: that so as he was made the Son of Man by being united unto our flesh, we might become the Sons of God by being united again unto him in the spirit; By which spiritual union and mystical, are conveyed and applyed unto us all the benefits and graces purchased by the personal. And it is not the meriting of Mercy but the actual conferring of it, that must do us good; which is never fully done until he that was born for us be reborn again in and within us; till he live in our hearts by Faith, and his life revive in our conversation; till his patience be stamped upon our Spirits, and the rest of his Divine Vertues ingraven and formed on our Souls. For so speaks St. Paul of this Spiritual Generation, My little children, of whom I travail in birth again until Christ be formed in you. Gal. iv. 19. And formed then he is in us, not before, when we can shape and form our hearts in some good measure, according to the pattern and precedent he hath left us. truly faying with the same St. Paul, Vivo jam non ego, fed. Christus vivit in me, I live now, and yet not I, but Christ liveth in me: Abirth and formation so full of marvel and miracle, as we may no less say of it than of those other, Quis enarrabit, &c?

For in the first indeed God is born of God: in the second God is born of a Woman; but in the third, many Men and Women at once both bear and are born of God: because Gods formation in Man, is Mans reformation unto the image of God: his generation in us, our regeneration in him. And so by the same act in which God is born in Man, in the self-same both act and instant Man is

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born of God, as St. John speaks. And that by the insensible and unsearchable working of the Spirit, which works so secretly, as Man himself cannot observe and discern it, though it work within himself and even in his own spirit. The child is not more inobservably conceived in the womb of the Mother, than Christ Jesus in the Soul of the Christian. And therefore the kingdom of beaven cometh not by observation, saith our Saviour: that it is come, we find; but how it came, we perceive not: and what we cannot discern, how should we express? who

then shall declare, dec.

Neither is it more secret than strange and powerful; there being nothing of greater admiration than the wonderful work of God in the conversion of a sinner. How marvellous is it, that the hearts of wicked Men, that were for so many years before, domicilia Damonum, the habitation of Devils, wherein the Foxes had holes, and the fowls of the air their nests, that is deceipt and ambition roofted, and with them Luxury and Avarice, Envy, Wrath and Malice, Prophaneness, Falshood, and all manner of filthiness, until it became a den of bealts, a cage of unclean birds, and indeed a very Hell of impure spirits; that such a Stable of filth, Augeas's Stable, should suddenly be cleanfed, and a Tenent of Grace, Jesus, as in that of Bethlem, be born in it, in an instant? That so dark vaults of lusts and uncleanness should presently be transformed into Temples of the Holy Ghost? That so impotent and inthralled Souls should be indued with power from above, and inspired with such an Almighty and miraculous Faith, as is able in a moment to cast out all those Devils? To teach the prophane to speak with a newtongue, the wrathful and vindictive with patience to. fuck up all the poyfoned malice venemous stomachs can disgorge against them, without hurt; and not only to be good in themselves, but by laying their hands on the

sick, by their charitable works unto the distressed, not only relieve them, but with their very example recover others that were sick of sin unto death. Who can behold such a change, such and so sudden a mutation, and not say with David, This is the Lords doing and it is marvellous in our eyes? Sure it is digitus Dei, the singer of God indeed, the very power of his Spirit; nay no other than another incarnation, and spiritual birth of the Son of God in such a Soul. And quis enarrabit?

A generation performed with so secret and yet so powerful an operation. Which yet we shall perceive the better and receive too the fooner (for though it be powerful all do not always receive it) if we be observant of the circumstances of this spiritual, in the mind, which for the quality of time, place and person doth much refemble that other humane birth in the flesh. For asthen he was born in the night; fo still is he usually begotten in the nightly and filent meditations of the Soul. When all things were in quiet silence, and the night in her fwift course, then the Almighty word left the Royal Throne and leapt down from Heaven, faith the Author in the book of Wisdom: And sure then especially when all things are quiet and filent, when the works and toils, cares and labours of the day are laid afide and the Soul in sweet contemplation of the vanity of all her travel under the Sun, then I say especially is Divine Wisdom preparing the place for the Son of God: who though he leave not Heaven and his throne there, yet by his spirit doth he vouchsafe to descend and live and dwell in this earth of ours for ever. And as in the deep of night, fo for the most part is he born still in the depth of Winter. For in the Summer and fun-shine of prosperity, we are all apt to forget God and regard but little what he speaks unto us; but in the cold and bitter storms of Winter when our Bark is tossed in a tempestuous Sea of afflictions; then like other Mariners we can quickly pour out vows, leave our canns and caroufes, and betake our selves to Supplication and Prayers; and can attentively hearken also what the Lord God will say concerning our Souls. Only take heed of the 3d. circumstance in this point: and though he came in the last age of the world, yet be fure not to defer thy entertaining of him till the last age of thy life. For however he be sometimes, and it may be usually as yet born spiritually in that point of Mans days, as he was then of the world; yet it cannot be safe, yet it must be more than foolish to prefume of it. For we well know how frail we are, and God knows how fuddenly we shall be swept away in our fins; when we would give the whole world, if we had it, for but one hour of that time we fo foolifhly neglected, and may not have. Remember therefore thy Creator in the days of thy youth before the evil day come; and give attentive consideration to the counsel of the Wiseman, Defer not to do well, and put not off from day to day, for suddenly shall the wrath of the Lord some forth and in security thou shalt be destroyed. But laftly and above all, be most affured that as then, so he will still be born in no other time but a time of peace. Peace there was in the whole world when he was born in it; and we must cease from wars and envies and hatreds, and have peace every one with his Brother, or he will never be born in us. It was the Song and Anthem at his birth, fung by Angels, Glory be to God on high, in earth peace, good will towards men. He is the great peacemaker that came of purpose to establish an everlasting peace between God and Man: but on this condition, that Man shall first be at peace with Man; otherwife not to expect it from God, of whom he may not fo much as beg mercy for his offences, but as himfelf remits the trespasses of others. O take heed therefore, flatter

not thy felf, but fearch narrowly and be fure to strip all wrath and revenge from thine heart, or be most assured Christ will never dwell and inhabit there: who cannot but hate the very place where such odious and hateful fins make their abode. Sins that bind all the rest of our iniquities on our Souls, yea make what soever else is good, finful unto us. Whereof so long as thou art guilty, thou dost but curse thy self when thou prayest, and damn thy own Soul when thou receivest. This for the time: fee now how well the other circumstances agree, which concern the place of his birth, and especially the person of whom he was born. For born he was not of any ordinary Woman at a venture, but of a pure and chast Virgin: and so will he still be both born and bred; in a clean and unpolluted Soul. Into a defiled heart full of noisom lusts and fordid affections he will not enter, they must be first purged out, and all the stains and pollutions of them washed away and cleansed in a bath of penitential tears; then he will descend thither, be born there, and instead of those natural corruptions fill the place with all divine and supernatural Graces: and so not find but make the Soul a Virgin by being begotten in it: A Virgin full of virtue which he will espouse and marry unto himfelf for ever. But yet of all virtues he most affects humility in her; the first and last of virtues; the first begining and last consummation of whatsoever is virtuous. For without it, the Soul is not capable of virtue; and had the never to many would spoil all by growing proud of the virtues which the hath. And therefore as he was born of a Virgin, so would he be born in no other but a Stable the meanest place and lowest in the house: to shew us the condition of the mind, the humility and lowliness of the spirit, where he still is, and ever will be spiritually brought forth. For as the covetous Soul is but a Barn; the Epicure's a Kitchen; the Drunkard's a Cellar; the

the Ambitious a Chamber of State; so the low and regardless Stable may well signify the humble spirit; that both is, and esteems it self a wretched sinner. Not then in the Barn of Misers, nor in the Kitchin of Belly-gods: not in the Cellar of Winebibbers, not in the great Chamber of Pride and Prodigals; but in the despised Stable of humble and dejected spirits, there is he, there will he and no where else ever be born. And every Soul wherein he is so born may be bold to say with the blessed Virgin that first saw him; for thou regardest the lowliness of thy hand-maiden.

But yet humility is not more acceptable to him than worldly cares and covetousness displeasing; than which nothing can more hinder his conception and generation in our Souls. For God and Mammon cannot dwell together. And for this cause, as in a Stable, so he would be born in an Inn: For an Inn is domus populi, free and open unto all comers: and so must the Soul be wherein he will be the second time born; free and generous; holding nothing as it were in private, and proper to it felf, but open and ready to communicate all things to those that want and are distressed, and no less freely than the other for money. And the sooner because he knows. the world it felf is but an Inn, where we do not inhabit but lodge for a season: and who is so mad as to build and plant, garnish and make great provision in an Inn? in his passage and upon the way, being to depart ere long, peradventure the next morning? For here we have no abiding place, no permanent City, but as strangers and pilgrims, we look for one which hath a foundation. And in fuch a Soul, which is in it felf as an Inn, and efteems the world for no other, and therefore void of all scraping and wretched defires, the Son of God is ever most infallibly born, and will as certainly bear it where are true riches and everlasting. Now these three, pleasure, profit and pride, that is, the flesh, the world and the Devil, are the three heads whereunto all sins are reducible: and as Christ cuts them all off in his birth, so must we cut them off in our selves, or he will never be born in us. Carnal pleasure must depart, he will be born of a Virgin: Devilish pride abandoned, he is born in a Stable: worldly cares and covetous desires utterly discharged, he is born in an Inn. And when the Soul is thus prepared, by being truly cleansed from all these, the time is at hand; and then let him make hast and go up with considence unto Bethlem, for there he will be born, that is the last and general place of his nativity, born in Bethlem.

And Bethlem is domus panis (to the name signifies) the house of bread; and never so truly as now, when the bread of life was born in it. And as then, so will he still be born in Bethlem in the house of bread. Of bread not corporal but spiritual; and such as can nourish the Soul: and what house think you is that? surely Bethlem is nothing but Bethel; the house of bread, none other but the house of God. Where Men eat Angels food, and that bread of life is freely dispensed; not only panis verbi, but panis verbum, the bread of the word, but the bread which is the word, the eternal word of God; panis de Culo, bread from Heaven, of which whosoever eateth shall never die. And this is that house: & ecce. and behold there is that heavenly bread indeed, not so much bread as the body of thy Redeemer, the bread which we break is it not the Communion of the Lords body? the Communion fure of his body and blood too: of himself and all that he did or suffered, yea or purchased either. For all are communicated in these; the same symbols of all, and Conduits by which all are conveyed to us. And therefore Christ Jesus himself is under this bread; and comes down to thee as from Heaven in this shape; that he might be at once both received in

thy mouth and conceived in thy heart; conceived and born; live and inhabit therefor ever. So justly was Bethlem the feat of his Nativity: and therefore as facob faid when he awoke out of fleep, in that place where some suppose the Temple was afterwards built: how fearful, faith he, is this place? the Lord was in it and I was not aware: this is none other than the house of God and the gate of heaven: if he faid so of the Temple the house of that bread, how much more justly may we say of the bread of this house, How fearful to this bread? the Lord is in it, and much more, especially than, in the Temple; and wo unto them that are not aware of it, that discern it not; for they do but eat damnation to themselves, because they discern not the Lords body. Take heed therefore above all things unto thy felf when thou comest to this fearful, twice fearful place, this double Temple; the Temple of his worship, and Temple of his Body: and so, that thou make thy approach with due regard and diligent preparation, with that deep forrow as becometh thy fins, that low reverence as becometh thy Saviour. And so in the end think on the night wherein he was to be born, and betake thee to thy fweet and filent meditations: confider the deep of Winter, and embrace thine afflictions: Look upon the days of peace, and let go wrath: view the Stable, and down with thy pride: fee the Inn, and contemn the World: contemplate the Virgin, and cleanse thy self from all pollutions of the fleth: fo shall the King have pleasure in thy beauty and thy Virgin Soul; come up safely into Bethlem and take of the bread of life freely, and with it the bleffed Lord of life himself: who will make thy spirit another spiritual Betblem or house for this living bread; an habitation for this living Lord, tobe born and live in so long as thou livest, and give thee everlafting life, when thou canst live no longer. Which God of his infinite mercy, &c. To whom, O.c. Laus Deo in eternum.

TWO FUNERAL

SERMONS:

The FIRST for the

MOTHER.

SERMON. XII.

Upon Ps AL. cxlii. verse ult.

Bring my Soul out of Prison, that I may give thanks unto thy Name; which thing if thou wilt grant me, then shall the Righteous resort unto my Company.

O not marvel, the Text may be fitter than you imagine, or I could have made choice of: for it is not I, but another: it was not taken, but given me. She that is now gone and at rest (and may she rest for ever in peace) she whose dissolved Tabernacle, the prison of whose blessed Soul lies here before your eyes, as a spectacle of mortality, as a document of the frailty of our humane condition, which I would, (if I might so wish) it had this day appeared by some other example: She this worthy and honoured Lady, now glorious Saint in Heaven, to whom we are at this time to perform

perform our last office and Christian duty: She it is who as she made it her frequent praise in her life, so she defired it might be commended to your meditations in her death. And you will anon perceive how justly; when you shall see how well it sorted with the one, and how fully it is now accomplished in the other. But for this you must stay a little. First therefore of her Theam, then

of her felf, Bring my Soul, &c.

The whole P falm is a prayer of Davids, pursued by sand and thut up in a Cave as appears by the Title, but whether that of Adullam in the xxii. of Samuel as Haimo and Remigius; or else of the other of Engedi in the xxiv. of the same book, as Ambrose and Athanasius suppose, is uncertain, nor is it material to enquire: In one of them it was, and in this diffress he flees unto the Lord for fucour, in this whole Pfalm; the fum and fubstance of whose devout prayer you have in this last verse, Bring my Soul, &c. This is the Historical truth; and the literal sence of the Text which ariseth from thence is manifest. Deliver my Soul out of Prison: E spelunca, out of this Cave; and not so only, not out of the Cave alone, for so he might have fallen into the hands of Saul from whom it did secure him out of that danger and deep diffress wherewith he was environed on every side, and wherewith he was inclosed, thut up and furrounded as in a Prison. And out of this Prison, Educ animam, redeem, deliver, bring forth my Soul.

But besides the literal, the holy Scripture (it cannot be denied) especially the old Testament, and the Psalms more than any else, doth every where abound with many other both moral and mystical sences: for as St. Paul hath it, omnia contingerant illis in sigura, all things happened unto them under the Law in a figure; and are for examples unto us on whom the ends of the world arecome. Their very Histories were Prophecies, and their actions pre-

dictions

dictions, faith St. Auftin: and as when words fignify actions, there ariseth the historical sence; so when those actions again are instead of words to fignify other several operations, from thence doth emerge the mystical interpretation. For which reason it is, that the Fathers and learned Writers of our own and former ages have given unto this place such variety of expositions; and that not by way only of accommodation, but as the proper and intended meaning of the Spirit, that endited it: justly taking that for the Souls Prison which doth any way either naturally or morally straiten or oppress the Soul, or restrain the freedom and liberty of it in her operations. therefore every faithful Christian under what distress soever, whether of outward afflictions or inward and inherent fins, whether of bodily infirmities, or worldly troubles and cares, whether meaning any or all and every of them, he may truly fay with David, Bring my Soul è custodia, out of the inclosure and custody of this miferable Prison: for though David peradventure did not himself actually behold all those meanings when he prayed; yet the Holy Ghost which did dictate to him might easily forethink, and intend unto more senses, than the wits of men can, according to the analogy of faith, find out or discover. And as this first part is something troubled with diversity of Interpretations, so the latter part is become much more difficult through variety of readings.

Here it is, Which thing if thou shalt grant me, then shall the Righteons resort unto my company, as if it were promissory and votive. In the rest it seems rather asserting and positive, The Righteons shall compass me about, for thou shalt deal bountifully with me, so our new Translation. Then shall the Righteons come about me, when thou hast been good or beneficial unto me: so Junius and Tremelius render it. Me expectant Justi

donec

donec retribuas mibi, The Righteous wait and expect till thou dost reward me with deliverance, so the vulgar edition. Yet all feem to agree in this, that upon his deliverance the Righteous shall compass him about, and he either to them or they with him shall praise and magnify the name of the Lord by whom he was delivered. But this help these divers readings will afford us, it will make the Text more appliable unto the several expositions the Antients have given us. So having opened the paffage and a little cleared the sence of the Text, we may now go on without offence to the divisions of it; wherein we shall not need to labour much, it requires neither Art nor Industry; Nature hath already done it to our hands: It runs forth of its own accord into two Branches. and no mans eye fo weak but he may fee them of himfelf, Prayer and Praise. Prayer for deliverance; Praise and thanksgiving, when he hath obtained it: in the one ye may behold the devotion; in the other the gratitude of his Soul. Deliver my Soul out of Prison : fee the Prayer. That I may give thanks unto thy name: see the Praise. And yet you see not all of the praise neither: Praise his name he may do in his own heart and within himself, and that is but private praise: but this is not enough, he will have it publick too: his good heart is already filled but to think of his deliverance, and he presently meditates where he may vent it: and no where so well as in the Ears of the righteous, who will foon flock about him to rejoyce in his mercy, and gladly bear a part in his fong of thanksgiving; among them therefore he will pour it forth, that the voyce of honour and praise, as from a full Quire, may ascend into the Ears of the Lord his deliverer. Which thing if thou wilt grant me, then, erc.

But because it will be more convenient for us to end with the Prayer, we will begin first with this last, the Praise.

Praise, and it will agree well with the order of nature: for indeed every Mans praise should be first in his resolution, before he offer to open his mouth in his prayer, Offer unto God thanksgiving, faith David, and pay thy vows unto the most High, and then call upon me in the day of trouble, and I will deliver thee; as if no Man might expect deliverance in that day, the day of trouble, unless he first resolve on and vow thanksgiving unto the most High. And indeed thus far we can go with the Prophet: we are all apt enough to promife and vow many thankful returns unto the Lord when our Souls are in forrow, and his afflictions lie heavy upon us; but for performing of these promises and paying of these vows afterwards, there is the difficulty, and there we leave him. Under our burthens and distresses, especially if great and pressing, it is almost every Mans vow: O if the Lord will but deliver me now, free me but this time. we will do this and that and marvellous things then: but the hand of the Lord is no sooner removed, the prison of our afflictions broken up, and our Souls brought forth in fafety, but all is instantly forgotten, as if it had never been. We are now well and at liberty, and have no need we think of the Lord; when we have, he shall hear of us again, in the mean time pay vows he that lift; it is enough for us to smile in our sleeves, as if we had overreacht the Lord and cheated him out of a deliverance with fair language. But God will not fail to reach home one time or other, unto such false hypocrisie: for Hypocrites they are and no better; and for such they are esteemed and stiled by God himself, though they promised nothing but what at that time they truly meant to perform. When God flew the Ifraelites, faith David, then they returned and inquired early after God, they remembred that God was their rock, and the high God their redeemer; and no question but all this with true

true devotion: yet because upon the deliverance they fell back like their forefathers, starting aside as a broken bow, the Prophet presently subjoins, Nevertheless they did but flatter with their lips and dissemble with their double tongue, for their heart was not right in them. neither were they fledfast in his Covenant: not stedfast. and therefore in Gods account not right; but even difsemblers in what they truly intended, because they fally forlook it. Hypocrites then they are, and with hypocrites they shall have their portion. Consider therefore faithfully what thy lips spake, when thy heart was in trouble; and be fure that thy hand perform it when thou art released. And yet if your lips spake nothing, if you have no vow upon you, thanksgiving is due without it, pay that at least with cheerfulness. No such Monster in the world, not the Hypocrite himself, as the unthankful Man; he that hath faid Ungrateful, hath faid all. and the worst he can say. And therefore above all things. if there be no vows to pay, yet offer unto God thanksgiving; next to that of a broken heart, it is the best sacrifice, thou canst offer him. This shall please the Lord better than a bullock that bath horns and hoofes, Pfal. lxix. 31. Nay not all those Hecatombs and millions of Sheep and Oxen which solomon offered at the dedication of the Temple, no nor thousands of Rams and Rivers of Oyl, as Micab speaks, can so glad the Altars of God, as these Calves of our lips, the sacrifice of praise and thanksgiving; but then it must be made a burnt-offering, that is, kindled with the fire of zeal and true devotion, sing praises lustily, saith our Prophet, and with a good courage. And as he gives us the instruction, so let him be our example, that you may know he did not promise more in this place than he was glad and willing to perform afterwards. See how lustily, and with what a good courage he doth performit: he doth not go about Aaa

bout it drowfily, but his very preparation to it is hafty.

Pfal. lxxi.

lvi.

even beyond expression by any Mans words but his OWD, My beart is fixed O God, my heart is fixed, awake up my lute and glory, I my felf will awake right early. My lips will be fain when I fing unto thee, and fo will my foul which thou haft redeemed : nay my mouth Mall be fatisfied as it were with marrow and fatne fs. when I shall praise thee with joyful lips : words that have vigour and life, and shew a good courage indeed; but all this is but preparative, for when he comes to performance, see how he stirs up all the parts of his body and powers of his Soul to concur with him in the work, Praise the Lord O my soul, and what soever is within me praise his holy name : And yet it is not enough, himfelf and all his faculties are too little, this is still but private praise, he must have it publick too, and so it is to the purpose: you may see him summon up, not only righteous Men, (as here) but all the creatures of Heaven and Earth, to bear a part with him: Angels, Sun, Moon, Stars, Fire, Hail, Snow, Vapour, Storm and Tempelt too, praise ye the name of the Lord. And as yet not satisfied, he calls for all the Instruments of Musick, Trumpets. Pfaltery, Harp, Timbrel, Cymbals, and the high tuned Cymbals to express and fet it forth the more solemnly. Neither is it a passionate flash, like fire in Flax, as quickly out as kindled, but a constant and parmanent affection, Whilft I live I will praise the Lord, and as long as I have any being I will fing praises unto my God, Pf. exlvi. How mightily doth this upbraid the dead and cold devotion of the present world! scarce a spark of this holy fire to warm it, can now be found in one before of a thousand: we think we have performed a worthy facrifice, if with a barren and a dry heart we can only fay with the Pharifee, I thank thee O Lord that thou haft not made me like other men. Superficial we are and perfunctory

functory in all our service, forward in nothing but to run on the point of that curse of the Prophet, Cursed be be that doth the work of the Lord negligently. And the reason is, for that if all things do not run according to our defires, we are insensible of the goodness of God in other matters, and seldom meditate on it thoroughly. But had we apprehensive spirits, and could duly weigh and seriously consider the mercies of God, not only to Man in general, but every Man his special favours unto himself in particular, a thousand ways, when a thousand ways he deserved destruction, he would soon find his breast straitned and too narrow for his swelling affections, till he breath them out in our Prophets double expostulation of love, not only, Domine quid est Homo? Lord what is Man that thou art so mindful of him? but Domine quid sum ego, what am I, what is my Fathers bouse that thou so regardest me? Let such meditations blow on the little fire that lies raked up in our embers, and they will soon kindle into a flame, wherein our devotions may ascend into Heaven like that Angel which went up playing in the flames of Manoabs facrifice, Judg.xiii. And this shall suffice for this part, for the thankfulness the Prophet promiseth, both private and publick, within himself and in the resort and company of the Righteous. I now leave his praise and come to his prayer. Bring my foul out of prifon O Lord, Oc.

And being in prison, in streights and pressures, what should a good Soul do but pray? If any man be merry let him sing, if he be afflicted, let him pray, saith St. James. For prayer it is the Souls Herald sent forth in extremity to parly and intreat for comfort. And as nothing can relieve our distress better than prayer, so nothing can again assist our prayer better than distresses. They inflame our zeal, and set an edge upon our devotions: the cries of our own will are weak and seeble, as cooled with suc-

Aaa 2

cels,

cess, in respect of those which grief doth utter. Sorrow isingerious to pray 5 and in an instant formeth the flowest tongues to an holy eloquence; and furnisheth them with fighs and groans which cannot be expressed. And fure those are the best and most piercing prayers of all other, fidelis oratio plus gemitibus confrat quam fermonibus, plus fletu quam afflatu: faithful prayers indeed confift rather of Tears and filent groans than many words. And fuch a prayer is this to speak on, it is but a groan, very thort but very pithy; few words, but fervent and full of substance, including in it, (as an abstract of all prayer) what loever conditions may feem necessary to a holy and devout supplication, if you consider the object, the manner and the matter of it. The object the Lord, so some Texts have it here, but it is evident in the former verses, I cried unto the Lord. The manner vehement, by way of crying out, as himself in the same Pfalm teftifies, I cried unto the Lord. The matter or extent larger than we imagine, even no less than deliverance from all evil that may any way inthral the Soul, as will appear when we come to open this Prison from which he defires it may be freed. Bring my Soul, &c.

First then it is well and rightly directed not to Saint or Angel or any creature else in Heaven or Earth, but unto the Creator of Earth and Heaven and Angels and all, to him that made them and is Lord over them. He cried unto the Lord, this cry, Bring my Soul, Occ. He well knew what Isaiab wrote afterwards, Abraham is ignorant of us, and Israel knows us not. And if they should know and understand him and his prayers, yet he well understood they could not help him in his diffress: for which reason amongst an hundred and lifty Psalms which he wrote (one hundred whereof at least are prayers,) you shall not find one directed to Cherub or Seraphim, to Gabriel or Raphael, Abraham or Moses, or any other

other whatfoever, but still his cry is unto the Lord: He was fure, he could hear his complaints, and no less able than willing to relieve him when he complained. It is he only that is Lord indeed of Death and Hell, of fin and affliction too; who alone hath the Keys of all these Prifons; who opens and no Man shuts, who shuts and none shall ever open; that hath power and strength in his holy arm to break the Gates of Brass, and smite the bars of Iron afunder, and so make way for the Captives that are fast bound in misery and iron; either in the Iron chains of fin, or the misery of distress and affliction. To him therefore must this prayer come of all others, Bring my foul out of prison, that of all others can break it up at his pleasure. And however in small and petty grievances we may cast about for humane succours and strain our wits for stratagems to relieve us, neglecting the Lord in the mean time, yet cum dignus vindice nodus inciderit, in great and overwhelming calamities, especially if fudden too, when neither head nor hand, counsel or force can provide a remedy; when it is once come to Davids case in this Psalm, that we have no place to flee unto, nor any Man that careth for our Souls, tunc Deur intervenit, then we run readily whether Papists or Protestants, leave all, they their Papois and Pictures, we our projects and devices whatfoever, and betake our felves only unto the Lord, the Lord alone of deliverance, and in Davids case approach with Davids petition, deliver thou my foul out of prifon.

So then the object was right; and his prayer well directed: And the manner was answerable, devout and fervent, he cried it out, Deliver my soul out of prison. And yet it is not likely he cried with his voice, he now lay hid in a cave, and it was not fafe for him to make any loud cries, faith Theodoret and Austin. It was not therefore the outward sound of the lips, but the inward

affection

affection of the heart that fent forth this; the cry of this voice, as those Authors observe; for as St. Bernard hath it. Deliderium vebemens, clamor magnus, a strong and earnest desirecries loud though the lips say nothing. And this is the cry, the cry of the heart that gives acceptance to our prayers, and deliverance too from our Prisons. The prayer of the Just availeth much, if it be fervent, faith St. James: otherwise even the prayers of the Just if they be cold and of custom rather than Devotion and Piety, may hurt but they profit nothing. The Lord is nigh unto all them that call upon him faithfully, faith David, not formally; if as those Jews we draw near only withour lips, when our heart is far from him: he may draw near unto us with plagues and miseries, but his heart will be as far from our supplications and distresses, when you stretch forth your bands, I will hide mine eyes: and though you make many prayers I will not bear you, faith the Lord in Isa. i. The reason is there, your bands are full of blood; the reason to us may be, your hearts bleed not. Your Altar is without fire; your prayer without heat, how should I accept your facrifices? The very wooden Priests of Baal may be an instruction to us: They called, faith the Text, on the name of their god from morning till noon, and when they had no answer they cried loud, nay they cut them selves with knives and lances, till they prayed not only in tears but in blood, that they might be heard: and I would the children of light were as zealous in their generations, though not fo foolish. But yet rather let us receive directions here at home from our own Prophet. You faw how zealous he was in praise, and he is as well affected in Prager: it was his darling this, and delight of his Soul; and it is hard for any Man ever to pray well, that hath not learnt et of him. No Man ever so frequent, so fervent in this holy exercise; I will pray, saith he, at Morning, Noon, and Night,

Night, yea seven times a day will I pray, and that instantly with the inwardst and deepest affections of his mind. His bleeding heart may easily be discerned at his weeping eye, which every night washt his Bed and watered his Couch with tears. He mingled his bread with weeping, nay made weeping his bread, tears were his meat and drink. Sure he had a strange fire within him that made him run over so fast: or at least he was water. ed plentifully with the dew of Heaven, that could minister such continual fountains to his eyes. We, why we go to prayers as if our Souls and tongues were strangers; like the right hand and the left in the Gospel, one seldom knows what the other doth; as if we gave God an Alms. and not prayed for our own necessity. Our Bodies peradventure are in the Church, but our affections abroad: our lips utter prayers, our hearts are on our penny: and then no marvel if our eyes be dry when our devotions are so drouse. But this is not it that can do it, such faint and feeble prayers will break open no Prisons. He must cry louder and deeper, that will be heard in his diffress, when we can say with David, e profundis, out of the deep have I called on the Lord, when the depth of our fins calls for the depth of our forrow, and both upon God for the depth of his mercies, when Aby flus Aby ffum shall call one upon another, then with David we shall be fure to be heard, and have our Souls brought out of Prison, which is the matter of the Prayer: our last point, but hath many points in it. Bring my Soul out of pri-

For it is not a Prayer only for one penn'd up in a Cave; but whatfoever doth any way inclose and straiten the Soul, as was said afore, may not unfitly be termed the Souls Prison, and for ought we know intended in this Scripture, at least applyable to it. And of these things that thus besiege and shut up the Soul, though

they are infinite almost in themselves, yet they may be reducible to these sour. Afflictions, the World, or worldly cares, sin, and this body of sin and death: And under any of these we may say and pray with David here, Bring

my Soul out of prison.

The first (to take them in order) are afflictions, forrows and diffreffes; and that these imprison the Soul, and are here specially meant and intended, there is no question, all agree, tribulatio & angustia are inseparable companions, Tribulation and anguish upon every Soul that hath done evil, faith the Apostle; and Anguish is nothing else but the English of Angustia, for streights and pressure there are in all tribulations. Prosperity and Tov do dilate the spirits, and draw forth the Soul; but stricken with grief and forrow, like a prickt Snail she shrinks into her shell, and is instantly straitned. But yet of all the Prisons this is the most necessary: It is the Bridewel of the world, and without it we should quickly grow Bedlam and run mad in excess and wanton delights. For all fins are frenzies, and fuch finners feldom recover their wits any where elfe. The wild Prodigal whilft free and in prosperity, runs on in his course and never perceives his own distraction, till thut up here and well whipt a while redit ad fe, then he comes to himself and can say, furgam & ibo ad patrem, I will arise and go unto my Father. For tribulatio id babet proprium ut hominem revocet & reducat ad fe : it is the very nature and property of affliction to call home and reduce Men again unto their senses. Neither doth it only give them their wits but lets them on work, affording them matter whereon they may exercise themselves and all the Christian virtues. Faith, Hope, Patience, Meekness, Humility and the reft. which otherwise would languish and vitiate, if not exhale for want of imployment. This Prison therefore is of excellent use: But why then if it be so profitable, should

we pray to be freed of it? why, absolutely we do not; but with limitation; if God shall think it expedient for us; who when the cure is perfected, it may be will dismissus; or if he keep us there longer, he will make us large recompence for it hereaster. Our Saviours Prayer is our rule in this point; because all afflictions are griewous for the present we may say with him, if it be possible, transeat calix ista, let this cup pass: but still with submission to his good pleasure, not mine, but thy mill be done. And thus much though not always express is ever reserved and understood, whensever in this case we shall say here with David, Bring my Soul out of

pri fon.

The second is the world, or rather worldly cares, that clog and fetter the Souls of most Men, nailing them fast unto the Earth that they cannot stir a foot, not move a thought towards Heaven and heavenly meditations. This is a large prison wherein every one hath seen restraint more or less, as they have learnt that high precept of the Apostle, to use the world as if they used it not; but satisfying nature only, account the rest that belongs to pomp and superfluity, nothing near at that high rate as they are bought and fold for in this Market of Fools, quanti venduntur & emuntur in nundinis stultorum. These indeed have some freedom, and though they are in a sort prisoners, yet they are prisoners at large, and have liberty as large as the Prison, wherein they have elbow room enough, not to be straitned. But those miserable wretches that, admiring the wealth and honour of the present world, have inthralled and wrapt their Souls in terrene and base solitudes, how close are they shut up, and how miserable a servitude do they indure! No Gally-flave can be tied in stronger chains than the Ambitious and Covetous Man; like those condemned to the Mines he digs under earth, and sweats for Ore all his life long; and Bbb when

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when he dies hath his mouth stopt only with a handful of gravel. And here every one may freely pray, and without any restriction at all, Out of this Prison O Lord

deliver my Soul.

The Third of these Prisons and worst of all, is Sin; the Third indeed it is in order but first in time, that gives power and strength unto both the other. Had not that in the beginning feifed on our Souls and fast bound them to their hands, they could never have touched us. The world instead of a Prison, had been a Paradise; and the men in it, subject neither to Cares nor afflictions: But now being fast tyed by this, we have a thousand Chains cast on us, besides; and are become prisoners almost to every thing elfe. This therefore is the head and fountain of our misery, and as the first so the worst, straitest and closest prison of all other; a common Jayl indeed rather than a Prison, and the very hole of the Jayl wherein millions of men lie fast bound indeed, in milery and Iron, putrifying and stinking in their corruption, like Lazarus in his Grave; the very emblem both of the Prison and Prisoners. And unless that Son of God who came down himself from Heaven to open this Prison and preach liberty unto the Captives, unless he graciously call unto us, yea cry aloud as in the Gospel he did, even groaping in his Spirit (to shew how difficult a thing it is to diffolve these bonds wherewith custom and habit bath tyed us as with cords) unless he, I say, by the power of his holy voice cry unto us all as he did unto him, Lazare veni foras, Lazarus come forth, we shall all perish in our captivity for ever, and never fee light. For this fink of fin (wherein the longer we lie, the deeper indeed we fink) doth at length empty it felf into Hell, the bottomless Pit and Prison of everlasting sorrow. But blessed be his name, the barrs are smitten asunder, and the doors thrown open by his death: And he still calls unto us by the

the voice of his Ministers, yea and Spirit too, to come forth a and unless we be enamoured of our own misery, and like Beasts delight to lie in our own filth till we perish in that nethermost Gulf, let us hearken unto his calls and rouse up our selves betimes, answering his voice with another call of our own, calling and crying with all our might and without ever ceasing, all of us, From this Prison good Lord deliver our Souls. But yet call and cry as long and as loud as we can, our Souls shall never be clearly freed either from this Prison of sin, or those others of Cares and Sorrows, so long as they are still inclosed in this of the corruptible body. Which is the Fourth and last Prison of the Soul, and here intended by David according to the exposition of many Fathers, whose words I cannot now stand to recite.

And therefore Laurentins Justinianus said well of this Prayer, Verba funt peregrinationis sue miserias meditantie, &c. they are the words, faith he, of one meditating on the miseries of his peregrination on Earth, and the joyes of the celestial ferusalem above, and as it were fighing in himself that he was detained so long from praising the name of God, and finging hymns of thankfgiving and honour amidst all the company of the righteous there, and congregation of the first-born both Saints and Angels, he grieves at his absence, and groans out the ferventness of his defire in this short Prayer, Bring my Soul ont of Prison, that I may praise thy name. A defire which he doth elsewhere often express, As the Hart defireth the water-brooks, so longeth my Soul after thee O God. When shall I appear before the presence of the Lord? Bleffed be they that dwell in thy house, they shall be always praising of thee from generation to generation: and that he might be in the midst of them praising his name, his defire in this Prayer is here, Bring my Soul out of Prison, &c.

And yet, if we shall suppose he did not, yet others
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may, and no question but many do. The Roman Catholicks report, not without Joy, that their holy St. Francis died with this very sentence in his mouth, and this sence of it to be his mind, which he had no fooner uttered but Anima à Corpore libera evolavit in cœlum, his Soul according to his request freed from his body, flew away into Heaven. And certainly whosoever hath but so much goodness, as he can grieve to be detained from Heaven, or defires to be freed from the molestations of fin upon Earth, cannot but esteem of the body as a Prison which hinders him in both. Nay the very Philosophers that knew neither of those respects, out of moral regards, could both perceive and acknowledge it for fuch, Carcer & Sepulchrum Anime, the Prison and Sepulcher of the Soul. And so may we term them too. only we must be careful we avoid the error of Origen, That our Souls finned in Heaven, and are condemned to bodies, but as to Gallies or Prisons where they are to do penance for former transgressions. But as St. Austin doth well diffinguish, it is not the body in it felf which was first built for a house of delight though sin committed in it, but the corruption of it that makes it a Prilon, according to that in the Book of Wisdom Corpus corruptibile aggravat animam, the corruptible body presseth down the Soul; and ceaseth not to fight against it with many noylome lufts, in regard whereof the Apostle himfelf was inforced to cry out as even weary of his Prison, quis liberabit, who shall deliver me from this body of death? why? Thanks be unto God through our Lord Je sus (brist, this is he that shall deliver us, this is the Lord to whom David did and we all must pray, that desire this benefit, Bring my foul out of Prison O Lord.

And yet though we may lawfully make this Prayer in this sence, yet it must be as before with submission of our will unto his: we must wait the Lords leisure with pati-

ence to whom only belong the iffues of death, and therefore not feek to break through the walls or throw our felves. out at the windows; but stay till he shall please to open the door, and lead us forth in peace, for it is Educ animam, we may not thrust it out our selves, but he must lead it forth, or we shall but thrust it out of one prison into another infinitely worse. Nay it seems by that word it should be no hasty desire, that he himself should do it neither: it doth not found as if we would have him prefently break down and demolish the building, and so sweep us away in an instant; that were Eripe animam, pluck forth my Soul out of prison, but it is Educ, lead it forth, and feems to import not fo much an anticipation of our time as an humble Petition, that when our time is come, and this Tabernacle must need be dissolved; that then amidst all the conflicts and terrours of death he would be pleased to be with us to fustain and uphold us with his grace, chean up and guide forth our Souls with his comforts, for this is educere animam, to lead the Soul out of Prison. And happy, thrice happy are those Souls that are thus led and conducted in this perillous time. Every one indeed prays for it, but every one shall not obtain it, It is Educ animam meam, and we must put an accent upon that meam on Davids Soul; that faithful and penitent Soul indeed was, and all others without fail shall be (in their due time) thus led and guided out of their Prisons in peace: but those that have no part in his penitence, they may say, if they will, but they shall have no part in his Prayer. As they neglected God and all his ways in their life: fo Godagain will be as far from hearing or keeping them in their death, but will rather laugh in their destruction and mock, when their fear cometh, as it is in the first of Proverbs. And then on the otherlide how milerable, thrice milerable. shall be be, that must part with his Soul at a venture,; without any comfort to fustain it, or light of grace to lead

it, through the fearful passages of death! Look on him. and you shall then see, when after all his mirth and revels, you shall find him at the last laid on his groaning pillow, on the bed of languilhing, as David speaks. consider well how world and disconsolate his estate must needs be, when after all his former pleasures being worn out with his body, the Soul begins to loath the ruinous house of age and sickness; when it may not stay, and yet knows not whither to go; at what time those sad and fevere cogitations formerly beaten from him through youth and felicity, return to afflict, and pay him home for all his vain and wanton delights: yea peradventure when the terrours of God shall fight against him, and the Arrows of the Almighty stick within him, the venom whereof drinks up the spirit, as it is in 70b; In this mifery of his, wounded in body through fickness, and diftreffed in conscience through sin, what shall lead him forth with comfort fince God refuseth to do it? Shall his wife, his fons or his friends, his honours, offices or wealth? why the very thought of these and whatsoever else he hath, that is good, doth but double his afflicton, fince now he must part with them for ever; and may well therefore say unto them as Job did unto his three friends, miferable comforters are ye all: what then? shall he comfort himself as some of the servants of God have done. by looking back on the ways of his life? why nothing can possibly torment him more: he now sees that he hath but wearied himself in the ways of Iniquity; and perceives, though too late, what before he refused to believe, that fuch paths lead down unto the Chambers of death. Since then he can neither comfort himself, nor receive any from the rest of the world, shall he for his last refuge, as thousands of others have done, cry, Lord, Lord, be thou my help and comfort, and bring my Soul out of Prison? But alas unto what purpose, and upon what acquain-

acquaintance? He that gave his Soul unto fin and Satan in his life time, why should he think God in his death will. embrace and entertain it? No, no: Either give up thy Soul unto God when he calls for it in his word, in the provocations of his love, in the holy motions of his Spirit unto thine; or else when thou wouldest give it, he will none of it; unless as an angry Judge to deliver it over to the tormentor. And in these streights what remains, but that he either take up the ditty of that dying Emperour, hen, que nunc abibis in loca, fearfully part with his Soul he knows not whither, or else embrace the counsel of Jobs wife, desperately curse God and die? Either way he comes to his deserved end; and he whose whole life was as the way of a fail, not a step but leaving filth behind; at the last dies like a Candles end inthe Socket, boyling and burning in the flame of his own diffressed and distracted Soul, till he go out in a suff, and leave an 'ill fayour behind him amongst all good people. Such is oftentimes the fearful departure of those whom God for their former wicked lives shall refuse to lead out of their Prisons when they die. No, this favour belongs not unto them, it is referved for those faithful Souls that with holy David, have throughly forrowed for their fins, for they only shall partake of Davids Prayer that imitate Davids repentance. And these, however he may seem to absent himself for a while, and hide his countenance from them, yet in that day of need, in that last and fearful time that most requires it; they shall be sure of his comforts, "He will not fail then to discover his face. and make the light of his countenance shine into that region of darkness: and by the beams thereof chear up his people, leading and lighting them through all the dark and winding Alleys of death, until they arrive in the glorious Kingdom of immortality and peace.

Believe not me, but behold the holy man of God and

fee it performed with your Eyes. Look upon Jacob the Patriarch, and Father of the Patriarchs, he that wreftled not only that one time at the River Jabbock, but all his life long with the arm of the Almighty continually afflicting him, yet in the end, all these storms are blown over, and he is gathered unto his Fathers in a calm of content and peace. But first mark how the Lord gave him strength, before he went hence and was no more seen: wherewith he collects his fainting Spirits, raiseth himself up in his bed, calls his Sons about him, gives every one his feveral bleffing and benediction in such a high and Prophetical strain, as if an Angel had sate on his lips: and I think many Angels sate waiting in that door of his body for the coming forth of his Soul, which stayed not long after, to convey it into the bosom of his Grand-father Abraham, there to rest in everlasting peace. Look upon Joshua the Captain of Ifrael, after all his Wars and Battles past; at length he sits him down and divides the spoil among the Tribes of Jacob; and death drawing near, see how he summons the whole people together. and with such power of speech exhorts them to the fear and fervice of God, which had dealt fo mercifully with them, that the whole Congregation as if it had but one heart and one tongue and both throughly affected, joyntdy cry out unto him, God forbid, that we should for sake the Lord ; nay but we will ferve him, for he is our God. Thus out of the flame of his own zeal having kindled a fire in the breast of others; this great Worthy was led forth from his Prison in peace. See Samuel the Judge of Ifrael going to his grave as to his bed, and in him confider the power and vertue of a good Conscience, arising from the memory of a well acted life: Who fe Oxe or whose Ass have I taken, whom have I defrauded, or at whose hands have I received a bribe? saith he unto the Congregation, as all bear him Record, faith the Text, boc ducit

dueit ad funus & sepulturam: This is it which accompanies him to his grave, and laies him in his rotten Sepulchre. Lastly, consider St. Paul and his marvellous considence, even before bis death, that made him bold to deliver up his Soul almost like his Saviour with a consummatum est, I have sinished my course, I have kept the faith, henceforth is laid up for me a crown of righteousness, which the Lord the just Judge shall give me at that day: words worthy of a Soul so near unto its Heaven: such have been the blessed ends of these holy Men of God and many more, famous in their generations, and such it is and shall be in all others that faithfully serve him, though it be not ever manifest in all.

And what is there now that can more deeply affect a good heart? what can a religious mind so much desire unto it self, or behold with so great delight in another; as to see a devout and penitent Soul give a peaceful farewel unto Nature, and in the midst of death depart full of comforts of immortality and life? as those Souls only do, whom God shall vouchsafe to lead out of their corruptible

prisons with the sweet consolations of his spirit.

But peradventure far off examples, will be left too far off respects. Usually those that are nearest do affect us most: if so, this sad occasion will afford you a worthy one: for I have done with her Text, and must speak as I promised and you expect of her person, that made choice of the Text: and by this time you cannot but perceive how justly. She delighted in prayer and praise while she lived, and she left this behind her written with her own hand, that it might testify so much for her even after her death; and that by it she might in a sort (lest her thankfulness being private should die with her self.) publickly praise the name of God amidst the company of the righteous, the congregation of good men here on earth, even then when the her self, freed from her prison, should be singing ho-

nour and glory with Saints and Angels in Heaven. Yet this was not all the reason of her choice. It sorted well with her condition whilst she was in the body; and she knew it would be fully accomplished when she should be led out of it. For she had her part of afflictions, and they prest sore upon her too, even straitned her Soul. Her branches she saw were rest away, branch after branch; and to so loving a nature they could not but go off as simbs from her body. What Bernard said in the loss of his friend is most true in her case: Her bowels were plucks from her, and she could not but feel the wound; and therefore if for nought else but her sorrow and afflictions sake she might well pray, educ animam, &c.

But other troubles the had befides and distractions in the world, that often called her meditations from Heaven where they delighted wholly to converie: especially in her later time wherein the fo inured her Soul unto bleffed contemplation, as she had almost freed her self from this prison ere the was freed from the body: that indeed was still in the world, but her mind and affections were usually with her Maker: So that those earthy cares which hang at the heels of other mens Souls like talents of lead, hung at hers only but as a line that usually gave her leave to foar aloft, only humane necessity that held the end of it, had power now and then to draw her down, to the grief and forrow of her heart. I am a witness of her complaint, and of her tears too that any worldly occasions, though never fo necessary, should trouble and interrupt her spiritual devotions, and therefore I am sure in this regard it was her frequent prayer, Bring my Soul aut of prifon.

And besides afflictions and cares, fins she had too no question, for what Soul is without them? but yet so few and so far from habit, as I think no man can easily tell what they were. Instruities and omissions it may be,

though

though for my part, I know them not; yet this I know, that her goodness esteemed them as the greatest sins, and bewailed them with forrow enough to suffice one that had murdered his Father, or betrayed his Country, never ceasing to send forth her fervent supplications in this behalf unto the last gasp. Her tongue, her hands, her heart, all prayed this prayer: her tongue as long as it could move, and when that failed, her hand spake; and when both were gone, yet questionless her heart cried this cry, deliver my foul out of this prison, the prison of sin. But yet until the body be severed from the Soul, the Soul can never utterly besevered either from sin or care, or forrow of affliction. And a body the had, it is now you fee a carkase: but sometimes was a goodly frame, a well built and comely mansion, and even cut out of an antient Quarry; but unto her, whose thoughts were on another habitation above, as it was in it felf, by reason of the corruption whereunto it was subject, so she esteem'd it, but a prison unto her Soul: and that did at last trouble her peace with pains, and delay her from those joys that are pure and know no mixture of forrow.

No marvel therefore, if in the defire of these she could make that her prayer, which others tremble to think on, deliverance from her Prison. But yet there needed no earnest Prayer for this, death comes fast enough on of it self without hastning; it more concerns us to die well and with the comforts of God in our bosomes, that may shield us from our spiritual enemies that are then busiest; and guide and conduct us through the dark valley of death, that is terrible in it self. And therefore in this respect I rather conceive, she that was so careful of her Soul, could not but make it her humblest and heartiest prayer that when the time should come, the Lord of his mercy would be pleased to lead it out of Prison. So sit was it every way, and in many regards so good a choice

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did

did she make of her prayer, whilst she lived, and the Lord from his holy habitation heard her cry and at last accomplisher and fulfilled it all in her death. Though before he pleased to lay forrows enough upon her, yet now in the midst of them-all, his comforts did refresh her Soul. Now he comes to it in his dearest loving kindness; and leads it forth indeed with his choicest consolations and graces to make her a full recompence for all her former afflictions. How doth it now rejoice others about her, even in the depth of their forrows, to fee her full of the Spirit, and out of the abundance of it sometimes pouring down bleffings on her children and childrens children, and every one his feveral bleffings, like Jacob : fometimes stirring up and exhorting to the fear and fervice of the Lord, with holy Joshua; sometimes again solacing her self in the fweet peace of a good Conscience, as bleffed Samuel: and lastly sometimes venting out her strong-hope, and stedfast confidence with St. Paul, but in the words of Job, I know that my Redeemer liveth. and I shall see him with these eyes, as the often repeated. But what may be said enough of her fervent praying? the was ever pious and frequent in this holy exercise through the whole course of her life, thrice a day at the least, at morning, at noon and at night, besides her times of publick prayer: so five times a day she prayed, and I doubt not but instantly too. But now when her prison began to ruine and death to appear within ken, how affiduous is the now? it is not Davids feven, nor twice feven times a day that can suffice; but she plies it, as if she hadmeant to fulfil the Apostles precept, pray continually. I told you but now her heart, tongue and hand prayed to the last gasp, and I think that gasp was a prayer too, when her understanding failed, and she could neither hear nor see others, yet others might see and perceive that the prayed. So perfectly had the taught her tongue

to pray, that when her senses were locked up, it could, run of it felf. And if such a Soul as this, be not, whose shall ever be, led forth with comfort and peace? But vet before her leading forth, being remembred of it, the willingly made confession of her Faith, acknowledging all the Articles of her Belief, and adhering only unto the blood of Christ Jesus for her hope: in these she had lived. and in them she would die; but die in charity too, forgiving and desiring to be forgiven of the whole world: as at other times she did not refuse to ask it even of her own Servants when the had but uttered a word with a little more earnestness than ordinary. And this solemn profession made, that she might farther yet fulfil all rights, the gladly makes her Son her Father, and receives his absolution. And not long after the God of all mercies on whom the continually called, answered her gently, and opening the Prison, eduxit animam, led forth her bleffed Soul full of gracious comforts unto everlasting glory, for with this all the other prisons are utterly diffolved. No more afflictions now, nor fin, nor death for ever: all tears are wiped from her eyes, and forrow from her heart, all pain from her Body and fin from her Soul; which now in the highest Heavens compassed about with the righteous, fings the fongs of praise and honour and glory unto him that fitteth upon the throne and to the Lamb for evermore.

Who now shall mourn, who shall weep for such a Soul? none can forrow for her unless they envy her happiness: fælix illa anima, imitationem desiderat nen plandum, that blessed Soul is no subject of grief, but a pattern for imitation. And therefore if any weep in her death, they must be tears of joy, not of sorrow; and if they be of sorrow, they must not be for her but for our selves, and our own loss. This indeed is great and invaluable, and when you think on it, weep a Gods name.

Quis natum in funere matris flere vetat ? he were barbarous that would forbid it you: yet you shall not have all to your felves, we'll bear you company, for she was a publick loss. Such a Wife, fuch a Mother, fuch a Friend, such a Mistris, such a Neighbour, such and so good a Woman, and so great an example of Virtue, cannot. should not go to the grave with dry eyes, in whose loss so many have interest. I would praise her if I could, to make you weep more, but the is beyond my commendations. A Woman of her Wisdom and Judgment, of her Wit and discourse, so free and liberal and yet so prudent and provident withal, for the was so in her self, though misfortunes befel her: fo fweet, fo kind, fo mild, fo loving and respective to all, and withal so charitable to the poor, a Chirurgeon to the hurt, and a Physician to the fick: the eat not her morfels alone, and their loins were warmed with her wooll, as Job speaks; such a Woman, fo well born and bred, and of fuch a strain beyond ordinary, as she seemed with the blood to inherit too the virtues of all her Ancestors: so upright and clear and innocent in her whole course, that the eye of envy, nay were all the malice of the world infused into one eye, it could not find any just stain to fasten on her; such a one, so every way compleat, furely no Man unless he had her own, or the wit and tongue of an Angel can fufficiently commend: neither can we, if we regard our own loss, fufficiently bewail. But the truth is, she is not lost, non amissa sed pramissa: sent before she is, lost she is not: And therefore you whom it most concerns though you mourn, mourn not as those without hope. It is but a short separation, and the time will come when you shall fee her again, though not with these earthly affections. Pay the due tribute unto nature; but then that up the fluces for graces fake. And the God of all grace give you comfort; the Holy Ghost the Comforter

forter himself replenish your heart with consolations. And the blood of Jesus Christ wash us all from all our sins, and strengthen us with the power of his might; that we may so live whilst we remain here in this Prison of the Body, that when it shall be dissolved, we may obtain mercy from him, to lead forth our Souls. To lead them with his grace, and then (as he hath done to this blessed Saint) receive them unto glory; There with her and all the company of righteous spirits that are gone before us, to sing praise and honour unto his holy name for evermore. To this God the Father, the Son and the Holy Ghost, &c.

Law Deo in eternum.

THE

THE

Second FUNERAL SERMON,

FOR THE

DAUGHTER.

SERMON XIII.

Upon Rom. viii. 10.

And if Christ be in you, the Body is dead because of Sin: but the Spirit is life because of Righteousness.

AN of all Gods Creatures, is the strangest compounded, the most marvellous mixture that ever was, a very fardel of contrarieties, wonderfully united and wrapt up in one bundle. Heaven and Earth, light and darkness, Christ and Belial may seem to dwell together, and man the house of their habitation: what can be more directly opposite than Flesh and Spirit, Life and Death, Sin and Righteousness? and lo all of them united here in one verse, nay in one man. For the Text is but the Anatomy of man,

and must therefore be composed of and divided into the fame parts man himself is. As his body is composed of contrary Elements, heat and cold, fire and water: So his person is composed of contrary Natures, Corporal and Spiritual, Body and Soul: His Natures again of contrary qualities, Life and Death; the Body is dead, the Soul lives: and lastly these qualities issuing from contrary causes, sin and righteousness, death from sin and life from righteousness. The Body, &c. And though the sin by which the body dies is our own, yet that we may know that the righteousness whereby the Soul lives is not of our selves but received from our Saviour, there is a caution given in the entrance of the verse, If Christ be in you. So then here are three couples, a Body and a Soul: Sin and Righteousness: Life and Death: The body with her two attendants, fin and death; the Soul with her two endowments, righteousness and life. The former is universal and common to all the Sons of Adam according to the flesh; the latter particular and proper only to the Children of the second Adam begotten by the Spirit, If Chrift, O.c.

I begin with the first part, which is a meditation of death and our chief Christian comforts against death. But yet before the Apostle brings in his consolations he premises a condition, If Christ be in you: To teach us, that the comforts of God belong not indifferently to all men: He that is a stranger from Christ, hath nothing to do with them. What hast thou to do to take my Covenant into thy mouth, so long as thou hatest to be reformed? saith God in the Psalm 1. When our Saviour commanded his Disciples to proclaim peace unto every house they came to, he foretold them it should rest only on the Sons of peace. He forbad them in like manner to give those things which were holy, unto doggs, or to cast pearls before Swine. This stands a perpetual Law

to all his mediengers, that they presume not to proclaim peace to the impenitent and unbelieving; but as Jehn said unto Jehoram's horsman, what hast thou to do with peace? so are we to tell the wicked who walk on still in their sins, that they have nothing to do with the peace or promises or priviledges of the Gospel, If Christ be in

you, O.c.

Secondly, if we compare the verse immediately precedent, or that which is subsequent with this between both, you shall easily perceive after what manner Christ dwells in his Children. Sometimes we are faid to be in Christ, and fometimes Christ is faid again to be in us; and both in effect come to one: we are in Christ by faith, and Christ is in us by his Spirit: For so it follows, If the spirit of him that raised up Jesus from the dead dwell in you, be that raised up Christ from the dead shall also quicken your mortal badies. It is not then a Carnal prefence, but a Spiritual, that doth link and affociate unto's Christ. To make up our union with him it is not needful that his humane nature should be drawn down from Heaven; or that his body should be every where prefent on Earth, as the Ubiquitaries affirm: or that the Bread in the Sacrament should be transubstantiate into his body, as the Papists imagin. His dwelling in us is by his Spirit, and his union with us, is spiritual. So himself in the same place where he speaks of eating his flesh and drinking his blood, doth interpret himself, the flesh profiteth nothing, she words that I speak are spirit and life. And his Spirit, it is, not his body that shall give life unto the Spirit, when the body hall periff, If Chrift, &c.

This touch shall suffice for the condition, I proceed to the substance of the Text. The Body is dead. It contains, as I said, an admonition of our frailty, corruption, and death, and comforts against death. It is but the body that is dead, the Spirit is life. First of our corruption and

frailty,

frailry, The body is dead. That we all tend unto death we all know; but the Apostle's speech is more remarkable: he says not, the body is subject to death, but by a more significant phrase of speech he pressent it homer, The body is dead. There is a difference between a mortal body, and a dead body. Adams body before the fall was mortal in some fort, that is, subject to a possibility of dying: but now after the fall our bodies are so mortal, as they are subject to a necessity of dying; yea if we'll here with the Apostle esteem of death by the beginning and seisure of it, they are dead already. The fore-runners and harbingers of death, dolours, infirmities and heavy diseases have seised already on our bodies, and marked them out as lodgings which shortly must be the habitation of their Master.

But how near this manner of speech draws unto true propriety, they best conceive, who best understand how that malediction of God and curse of the Law, The day that thou eatest thereof thou shalt die the death, was fulfilled. If God spared not the Angels when they waxed proud, will he spare thee, who art but a putrifying worm? Ille intumnit in colo, ergo in sterquilinio. he was puft up in Heaven, and therefore was cast down from the place of his habitation: and if I wax proud lying on a dunghil, shall I not be cast down into Hell? So often therefore as corrupt nature stirreth up the heart to pride, because of youth and health, beauty and strength. and the like perfections of the body; let this confideration humble thee, that though these are fair and beautiful flowers, yet they cannot but fuddenly wither; because the root from whence they fprung is corrupt and rotten and even dead already. Neither is it more available to the cutting down of arrogance and pride, than to teach us Temperance and sobriety. What availeth it to pamper that Carcase of thine with excess of delicate feeding, which

is possessed by death already? If Men took the tenth part of that care to present their spirit holy and without blame unto the Lord, which they take to make their bodies fair and beautiful in the eyes of Men, they might in short time make a greater improvement in Religion and Virtue than they have done. But herein is their folly; they make fat the flesh with precious things, which within few days the worms shall devour; but never care to beautify the Soul with holy and virtuous actions, which shortly is to be presented to God. Let us therefore refrain from the immoderate cherishing this proud and dead flesh; meats are ordained for the belly, and the belly for meats, but God will destroy them both, I Cor. vi. 12. I might inlarge this point almost infinitely; for the benefit of this confideration is not confined unto Humility, Sobriety, and Temperance or any particular virtues, but it's universal; restraining from all evil, and inciting powerfully unto all virtue and goodness. Nibil sic revocat bominem à peccato quam frequens mortis meditatio. faith St. Aug. nothing can so recall a Man from his evil ways as the frequent meditation of death; especially if he consider, as the certainty of death, so the uncertain time of his death, and the unchangeable estate of everlasting misery if he die in his sins. Would to God we were wife, thoroughly to apprehend and apply this unto our own Souls. It is strange that there is nothing so well known, nothing of greater benefit, and yet nothing fo little regarded. What a Prodigy is it, that finful Men should carry about their death in their bosoms and in every vein of their Bodies, and yet scarce admit a thought of their mortality into their minds, but live here as if they verily thought they should never die? If we had no Religion, yet reason would teach us that our strength is not the strength of stones (and yet them even the drops of water weareth) nor our finews of Brass and Iron,

Iron, as 70b speaks (and yet these the rust and canker consumeth) but a vapour, but a smoak, which the Sun foon drieth or the wind driveth away. It was wittily faid of Epicterus the Philosopher, who going forth one day and seeing a Woman weeping that had broken her Pitcher, and the next day meeting another Woman that had lost her Son, Heri vidi fragilem frangi, bodie video mortalem mori, Yesterday, saith he, I saw a brittle thing broken, and to day I fee a mortal Man die. And what difference of frailty between these two? surely none unless Man be the frailer of the two. For as St. Aufin hath it. Take the brittlest vessel of earth or glass and keep it fafe from outward violence, and it may last many thousand of years: but take a Man of the most pure complexion, of the strongest constitution, and keep him as fafe as thou canst; he hath that within his own bowels and bones that will bring him to his end. Nay I hear fome say, faith the same Father, that such a one hath the Plague or the Pleurisie, and therefore sure he will die; but we may rather fay, fuch a one liveth and therefore fure he will die; for diverse have had these Diseases and did not die of them, but never any Man lived, that did not die. The Consumption of the Liver is the messenger of Death, the Consumption of the Lungs the Minister of Death, the Consumption of the marrow and moisture the very Mother of Death; and yet many have had these Diseases and not died of them. But there is another kind of Consumption which could never yet be cured, it is the Consumption of the days; the common Disease of all Mankind. David saw it and spake of it, when he faid, my days are consumed like smoke, Pfal. cii. yea the Philosopher saw it and could say of it, quicquid prateritum est temporis mors habet : all our time that is past, death hath seised on it; and so much of our life is confumed. Let me then warn you and stir up your meditations

ditations of your mortality in the words of Moses, Deut. xxxii. 29. O that men were mi fe, then would they underfland this, then would they consider their latter end. Sure we are unwife that we confider not the things past, the evil we have committed, the good we have omitted. the benefits of God we have abused, the time we have mispent; and yet we grieve not, because we think not yet whether we shall die. More unwise are we not to consider the things present, the deadness of our Body, and uncertainty of our death; the difficulty of Salvation. and the small number of such as shall be saved, and vet we shame not, because we think we shall not yet die. But most unwise are we that we consider not the things to come, Death, Judgment, Hell, all to come; and vet we fear not, because we think we shall never die. But O that we were wife; then should we understand, then should we consider our latter end, and considering it, we should both prepare for it now, and more cheerfully entertain it when it comes, memorare novissima, remember thy end faith the Wiseman, & in eternum non peccabis, and thou shalt never offend, never do amis. Ecclus vii. 36. So universal is the goodness of this constderation, and therefore I have stayed the longer on it. But now I pass from mortality to the cause of it, from death to fin, that first brought it into the world. body is dead because of fin.

Sin it is and only fin, which is, as the cause of all our dolours and calamities, so of death it self that follows them, without this there never had been, there never could have been any death in the world. Death were not death, had it not a sting to kill; but the sting of death is sin, as the strength of sin is the law, saith our Apostle. The cursed apple of disobedience which our first Parents would need eat, sticks still in all our teeth: it was poy-son unto his nature and insected his blood, and he hath

derived the contagion to all his posterity; who still continuing to feed on torbidden fruit as he did, do perpetually strengthen the original Disease and draw death upon themselves more hastily and violently than either that fin procured, or the prime corruption of nature for it doth inforce. Hence then we may perceive first how foolish they are, who living still in fin yet never consider that they are the Butchers and Murtherers of themselves. according to that of the Pfalmist, The malice of the wicked shall flay themselves, xxxiv. 21. his own fin which he hath conceived, brought forth and nourished, shall: be his destruction. Every Man judgeth saul miserable that died upon his own Sword: but what better are other wretched Men whose sins and iniquiries are the cruel instruments of death, wherewith they slay themselves. Souls and Bodies too? Thus are they twice miserable; first that they must die; and secondly that they are guilty of their own death. Othe lamentable blindness of Men! who albeit in their life they fear nothing more than death, yet do they entertain nothing more willingly than : fin which causeth their death. In bodily diseases Men are content to abltain even from ordinary food, when they are informed it will but nourish their sickness; and this they do to eschew death: only herein they are fo ignorant, that notwithstanding they abhor death, yet they take pleasure in unrighteousness that brings it upon them. And fecondly, which shall be the last use we will make of this point. Since fin it is, that did first bring and doth still hasten on death, upon wicked Men; what marvel is it, if in these last and worst days the Lord strike : the bodies of Men with fundry forts of diseases and fundry kinds of death, seeing Man by fundry forts of fins doth not cease to provoke him unto anger? He frameth : his Judgments proportionable to our iniquities: if ye walk stubbornly against me, and will not obey me, I will. 8 henne

then bring seven times more plagues upon you according to your fins, Levit. xxvi. 25. He hath a famine to punish intemperance and the abuse of his creatures, if the memory of our own corrupt and putrifying bodies cannot do it; he hath a devouring fword to bring down the pride of our hearts. If we have fiery and unclean affections, he doth not need burning Fevers and loathsome diseases to punish them. And now if the Lord after that he hath stricken us with such a dreadful pestilence shall renew his Plague amongst us; or go on to finish that former destruction with the Sword of our enemies, what shall we say? but the despising of his former fatherly corrections, or our stubborn walking against the Lord our God hath procured it justly unto our selves. Quid mirum in panas generis humani crescere iram Dei, cum crescat quotidie, quod puniatur? what marvel that the wrath of God increase every day to punish Man, when that doth daily increase which deserves that God should punish it? But enough of this part: it is now time to pass on to the second and most worthy part, as of Man so of my Text, from the Body to the Soul, from the memory of death, to the comforts against death: for though the body be dead yet it is but the body, the spirit (which is the highest consolation of a Christian) is yet alive, Mans life it self. But the spirit is life.

I cannot now stand to discourse of the excellent Nature of Mans Spirit and the wonderful union of it with slesh and blood; for Man you see is no simple creature but compounded of both; both a Body and a Spirit. He is the abstract and brief compendium of all the creatures of God. The world was corporeal, the Angels spiritual, and both were united in Man, and made as it were into one creature; A creature which hath being with the elements, life with plants, sense with beasts, reason and spirituals.

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ritual existence with Angels; that so the Almighty God first uniting all his creatures in Man, and then uniting Man unto himself in the person of Christ, might in some fort through Man communicate himself to all his creatures. Worthily therefore did the Naturalists term him a little world; and as worthily did St. Austin say of him, that of all the miracles that were ever wrought amongst Men. Man himself is the greatest miracle; and that not only in regard of his two substances, but especially in regard of their marvellous union; that a mass of clay should be quickened by a spirit of life, and both united into one person. That as God himself hath diverse persons in one Nature: fo man hath diverse and those contrary natures in one person. Commonly, says Bernard, the honourable agrees not with the ignoble, the strong overgoes the weak, the living and the dead dwell not together. Non sic in opere tuo domine: non sic in commixtione tua: not so in thy work O Lord, not so in thy commixtion; here the living and the dead dwell both together: The body is dead because of sin, but the spirit is life.

Here then are the high consolations of a Christian against death, briefly comprised; and they are three, That his death is neither total nor smal, but his life is perpetual: His death is not soral, it is only of the body, for the spirit lives: it is not smal, for the spirit is not said only to live, but that it is life, and that in two respects, first because it shall give life again unto the body; and that secondly an everlasting life, and therefore it is not barely the spirit shall live, but in the abstract, the spirit is life. So you may perceive the reason why the Apostle varies his manner of speech: he said not the body is death, as he says the spirit is life; neither saith he the spirit is alive, as he said the body is dead; but the body is dead and the spirit is life; the body is dead and not death, because it shall live again; and the spirit is not alive but life, because

by the virtue of the spirit it is, that it shall live, and live for ever, The spirit &c. So our life is perpetuate, our death but short and not total. Amidst these comforts what hath death in it that shall greatly trouble or distress the faithful Soul? why should it not stand erect in the midst of all the panick terrors thereof, so long as there is begun in us a life, which no death shall ever be able to extinguish? Albeit death invade the natural and vital powers of our bodies, and suppress them one after another; yea though at the length he break in upon thislodging of clay and demolish it to the ground; yet the inner Man and spiritual that dwells in the body. shall escape with his life. The Tabernacle is cast down (that's the most our enemy can do) but he who dwells in it, removes unto a better. The dissolving of the body, to him, is but the breaking up of the prison wherein he hath been fo long detained, that he may thenceforth be delivered. into a glorious liberty. For as the Bird escapes out of the fnare of the Fowler: fo the Soul in death mounts up and flies away with joy into the rest of her Maker. The Apostle knew this well, and therefore defired to be dissolved that he might be with Christ. As in the battle between our Saviour and Satan, Satans head was bruised, but he did no more than tread on our Saviours heel: so shall it be in the conflict of all his members with Satan; by the power of our Lord Jesus we shall be more than conquerors: For the God of peace shall tread him under our feet, Rom. xvi. While he is there, let him nibble about the feet, it is no great matter, yet 'tis all he can do. and let him do it. Manducet terram meam, & dentem carni infigat, let him bite the dust (laith Ambrofe,) it was his original curse: let him eat that part of me which is earth, let him bruise my body, all this is still but to tread upon my heel: my comfort is, there is a feed of immortal life in my Soul, which no power of the enemy is able

to approach, much less to overcome and extinguish; for the spirit doth not only live, but is life, life eternal. The

Spirit is life, &c.

But yet that we may more fully understand to whom these consolations belong, and what spirits they are that can live in death and injoy the comforts of life when their bodies can live no longer, it is added because of righteousness. The spirit is life, because of righteousness. or for righteousness sake. The righteous then, these are they to whom it belongs, these only are the holy Spirits that shall revive in the midst of life and live in death, as they died while they lived: whilft the body lived, they died unto fin; and when the body dies, they shall live unto God. For as the life of the Soul, is the comfort of the heart; so the spirit of righteousness, is the life of the Soul. And therefore deceive not thy felf in a matter of fuch moment, in the business of thine everlasting welfare, but be most affured that so far forth thou dost live as thou art sanctified, and no farther. As health is to the body, so is holiness to the spirit. A body without health falls out of one pain into another, till it die; and a Soul without holiness is polluted with one lust after another, till it perish eternally: As the Moon hath light more or less, as it is in aspect with the Sun; so the Soul enjoys life, less or more, as it is turned or averted to or from the Lord of life whose righteousness only can give life, (as this life, peace and joy) unto the Soul. Miferable are those wicked ones, that want both, they are as St. Jude speaks, bis mortui, twice dead; that is, dead both in body and Soul. Their Souls indeed do live and shall live eternally, a natural life, but there is a life of Grace as well as of Nature; by the one the Soul lives for ever, by the other it lives for ever in happiness. This life, they do not, they shall not ever live; and as for the natural, the Spirit of God accounts that but a death, whilst

they live in the body, he faith they are dead in fins; and when they go out of the body, though they live, yet he calls their life, and justly, an eternal death. Immortality feems to be added rather to their forrow, than to their Souls: Since their Souls are only kept immortal that their punishment might be everlasting. It is true that so long as Men enjoy this natural life in health of body and prosperity of fortune, the loss that comes by want of the spiritual life is not so safely discerned; no more than the defects of a ruinous house are known in time of fair weather: but when the storm of affliction, when the tempest of death shall come pouring down upon him; then the decaies and breaches will manifest themselves. How world then must his condition needs be, that hath now no other life but a natural, and must now part with that, and he knows not whither? In this estate he cannot but die either uncertain of comfort; or rather most certain of Condemnation. And therefore it is not much to be marvelled they are so loth to think or fo much as to hear of that final and fatal time. O death, bow bitter is thy remembrance unto such, faith the Wiseman. How doth the only apprehension thereof even chill the blood in his veins & kill the very marrow in his bones? Belshazzar's doom is no sooner written upon the wall, but the joints of his loins are loofed and his knees smite one against another. How did that one word of the Witch strike saul thorough and thorough, leaving him tumbling on the earth in a fwoon. To morrom by this time thou and thy sons shall be with me? so bitter indeed is the remembrance even of bodily death unto those that have no spiritual life in their Souls. But what mifery may we think will there be in the enduring and fuffering of that whose only expectation is so fearful ?-

Sad and fearful is the departure of the wicked though it

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outwardly appear not in all: the comforts of my Text belong not to them: as their Spirits were dead whilest they lived, so they shall not live when they die. Where there is no righteousness, there can be no life, For the Spirit, &c. No, the righteous, the righteous that is the faithful and penitent Souls, these are they, who as they have the true spiritual life in present, so in death they shall have the true comforts of the blessed life which is to come; for however God at other times brings trouble, heaviness and afflictions on his best servants, yet at that hour he never fails to affift them, and in the midft of death to make the life of their Souls appear more clearly for righteousness sake. He may feem to absent himself from them and to hide his countenance for a time, but then in that day of need, in that last and fearful time, which most requires it, they shall be fure of his comforts, he will not fail then to discover his face and make the light of his countenance to thine into that region of darkness, and by the gracious beams thereof to chear up his people, lighting and guiding their feet through that obscure Valley and shadow of death into the bleffed ways of immortality and peace. Believe not me, look upon the holy men of God a little and fee it perfomed with your Eyes. Behold the Patriarch Facob the Father of the Patriarchs, he who wrestled not only that one time at the River Jabbock, but all his life long with the arme of the Almighty continually afflicting him: But see how contrary it fell out in the end; when all the clouds of affliction being blown over, a calm of contentment follows and he is gathered unto his Fathers in peace: but first mark how the Lord gave him strength before he went hence and was no more seen, wherewith he collects his fainting Spirits, raiseth himself in his bed, calls his Sons about him, tells them of things to come, great things to come for many generations, and with

with an inspired Spirit ready to expire gives every one his several bleffing and benediction in such a prophetical, so high and Heavenly a strain and stile, as if an Angel had sate on his lip, and I doubt not but many Angels fate waiting in that door of the body for the coming forth of his Soul (which stayed not long after) to receive and convey it into the bosom of his Grand-father Abraham there to rest in everlasting peace. Look upon Joshua that valiant Captain, who having spent his life in travail and more than Herculean labours, warring against Gyants and the Sons of Anak: yet at last you may see him sitting down in peace and dividing the spoil among the Children of Jacob: And in the end death drawing near, see how he fummons the Tribes of Israel together and in a sweet Oration recounts unto them all the mercies of God which had followed them from Terab the Father of Abraham that dwelt beyond the flood, to Chen fem that had now gotten possession of the promised land within Jordan. And being full of the spirit and spiritual life, with such power of speech he exhorts them to the fear and service of this merciful God, that the whole Congregation as if they had had but one heart and one Soul; and both throughly affected, joyntly cry out, God forbid that we should forfake the Lord, nay be is our God and we will ferve bim, 70 hb. the last. After this manner from the slame of his own zeal, having kindled a fire in the hearts of others. this great Worthy and worthy Servant of the Lord, lived in his death, and dyed in peace. See holy samuel the Judge of Ifrael going to his grave as to his bed, and in him consider the power and vertue of a good conscience arising from the memory of a well acted life, Whose Ox or whose As have Itaken, whom have I defrauded or oppreft, or at who fe hands have I received a bribe, faith he in the publick affembly, and all the people bare witness unto bim, faith the Text. Hoe ducit ad funus & Sepulturam, this is it that accom-

accompanies him to his Grave, and layes him in his rotten Sepulcher. The like bleffed favour of rest did this peace of conscience send forth in theblessed Apostle S. Paul, who in that wonderful confidence was bold to deliver up his Soul in the breath of the same words, as it were, his Saviour had done before him, a Consummatum eft, I have finished my course, I have kept the faith, henceforth is laid up for me, a Crown of righteousness which the Lord the just Judge shall give me in that day: words worthy of a Soul so near its Heaven. Lastly, view the Protomartyr Steven, bleffed with peace in the midft of a cruel death, for all torments are easy if they have answerable comforts. The obstinate Jews threw the stones of death at him, but he filled with the Holy Ghoft, looks stedfastly into Heaven, where he beholds his Saviour standing at the right hand of God, to whom now dying he speaks as he had done before to his Father, in manus tuas, into thy hands O Lord I commend my Spirit. Such have been the bleffed ends of these holy men of God, and of many others famous in their Generations: and fuch it shall be in all others that faithfully serve him, though peradventure it is not manifest in all. Their bodies are buried in the Earth, but they have left a name behind them, and a memory sweeter than the perfume made by the art of the Apothecary, as was spoken of the good King Josiah. And what is there now that can more deeply affect an honest and a good heart: what can a religious mind either fo much defire unto it felf, or behold with so great joy in another, as to see a devout and penitent Soul give a. peaceful farewel unto Nature, and in the depth of death, depart full of the comforts of immortality and life? But it may be far off examples will be left too far off respects; for likely those that are nearest do affect us better: if so, you want them not neither, two among the rest more remarkable you have had of late. The one not long fince,

fince, the other now before your eyes: The Mother and the Daughter: of both whom I may truly fay, in the words of my Text, their bodies were dead while they lived, and their Souls lived in the death of their bodies for righteoulnels lake. A memorable and exemplary couple, I may well join them in my speech, they were so many ways joined in themselves. They were joined in affinity and alliance: they were joined in affection and love: they were joined in the quality and nature of their Difease, and would not be severed till death did it: in the time of their fickness they were joined in the comforts of death, and now they are joined in the glory of an everlasting life. But the formers rites are passed; yet they might not be now passed over; I cannot but give her a touch, she defired it from me, and I am fure the deserved it. For the latter here now in your fight, I shall not speak much because I can hardly speak enough: with her former times I have had no acquaintance, and therefore can make no relation of it, only I affure my felf that the who was fo patient and penitent in her fickness, so devout and cheerful in her death, could not but be well and religiously disposed in the course of her life. But for the latter part of her days them I have known, and in them been an eye-witness of the expression of more goodness, than I have often feen, or from a Woman of her quality, could have expected. The things of note which I especially observed in her and shall commend unto you are principally these: her willingness to entertain death, and her deadness unto the world and worldly affairs, her joy in spiritual discourses, and her frequency and fervency in devout prayer. For the first, if we consider the impediments, it was much the should do it so cheerfully: the was but young and entring upon the prime of her years. She had small and tender Infants of her own, that went near her: the

was well bestowed where she found both youth and love, and means too, wanted nothing nor was likely to want: & hec sunt que faciunt homines invitos mori, and these are the things that make Men unwilling to die, could the Philosopher say. Yet notwithstanding all these the gently submitted her self unto it: the resolutely went forth to meet it, and lest he should miss her, she call'd it unto her, Come gentle death, and even held forth her arms to receive and embrace it. For the fecond, I was with her often, yet never heard a word of worldly matter or fecular affair, so much as fall from her tongue: Her heart was bent on Heaven which made it delight so much in heavenly contemplations; they came down upon her, as the Scripture speaks, like rain into a fleece of wooll and as a shower upon a thirsty land. With what an open and greedy ear did she suck in celestial comforts, which she shortly after vented out again in devout supplications, wherein the mercy of the Lord did not forfake her even to the last gasp? And then at last when her hands forfook her tongue, and her tongue had almost forsaken her heart, yet her heart did still adhere unto God in uncessant prayer, and therefore she intreated others to hold her fainting hands, that her tongue failing they at least might testify that her Soul did commune with her Maker. It calls to mind the story of Moses having Aaron and Hur to support his arms, for whilst he prayed, Amalek fled and Joshua conquered. Sure I am whilf the did in like manner, the true Joshua conquered all the spiritual Amalekites, and enemies of her Soul, who only could batter down the prison of her body, that her spirit being loofe and at liberty, might freely clear the air and mount up to the defired place of everlasting rest: where fhe now is, and where may she still in peace remain till another day shall-invest both Body and Soul with unspeakable glory. Who can now mourn, who can weep for for fuch a Soul? if ye do, they must be tears of joy not of forrow, at least they must be for your selves not for her. You may bewait your own lofs, you cannot grieve at her death, unless you envy her happiness: fælix illa anima, imitationem desiderat non planctum, that happy Soul is no subject of forrow but a pattern of imitation. And therefore I now leave the dead, and conclude to the living that their Spirits may live in death, as hers hath flown them the example. For this should be the chief endeavour, this flound be the principal care of a Christian in his whole life, that when his life shall end, yet the life of his Soul may not end with the death of his body. It little matters how it fares with us in the rest of our time, for go well with us here; when if wrath overtake. us Te Hall eleave unto us for ever, bur if peace end our days. our days afterwards of peace shall never end. For as the tree falleth there it shall lie. Wretched Men that can willingly think of any thing fave this that infinitely concerns them above all things elfe! that can wish with Balaam, tet me die the death of the righteous and let my last end be like his, but never endeavour themselves in the works of righteousness whereby they may procure it; as if they might be like them in their death whom they refused to imitate in their actions. But they may wish like solomons fool till their tongue cleave to their gums, for so long as they live the life of Balaam, loving the wages of iniquity, they shall never die the death of the righteous nor have their last end like his whom they are nothing like in conversation. No if the Soul then live, it must be as my Text hath it, for righteousness sake. Set thy felf therefore to it seriously and speedily. Wise Princes make many days preparation for a field that must be fought in one. Beloved, let us be wife too and lay up something every day, for the last, when we shall wrestle with death. If we win that skirmish we have enough; but where or when or how foon we shall be called to the conflict, who can tell? be not secure therefore, and prefume not on the last hour; it may come suddenly upon thee: flatter not thy felf and thy fins, and frame not delay unto thine own Soul. Send not Religion before thee unto thine old age; whither peradventure thou shalt never come, or else come hardned through the decentulness of fin. Give not thy youth and strength unto Satan, and then when thou are low drawn, and upon the lees, think to present God with the dregs of thy life. What a folly were it for thee to adventure thy furest, thy everlasting weal or we, making or marring, on fo fandy and finking a foundation? how much better were it for thee to remember thy Creator in the days of thy youth before the evil day come, and thou fay I have no delight herein; that thy Creator may not forget thee in thine old age, when strength faileth and Man returneth to his long home. Sure in these great water-floods we shall hardly come nigh him, and therefore let us feek his face while he may be found, and make our prayers in an acceptable time. So shall our petitions be heard, and we in all our tribulations, in the hour of death, and in the day of judgment (as we defire) be most assuredly delivered: finding comfort in our life, and life in our last end. And what is all the wealth and honour, pomp and glory of the world in comparison of this? They may yield discontents enough as being gotten with travel, kept with care, and lost with grief; but can never give any true satisfaction to the Soul, especially in that last and perillous time which most requires it.

Surely every Mans thought is a secret watch unto his own heart: let him then ask his own Soul, and it will tell him, versa or reversa in tergum, in latera, in ventrem, dura sunt omnia, Christus solus requies: muse and forecast, toss and turn, all the night long from side

to fide; still, still no true ease nor true contentment, no perfect joy to be found but in the sweet peace of a good Conscience sprinkled and washed with the blood of Jesus Christ the Prince of peace. All other things fail us at our death, and therefore are unworthy of our care whilst we live. No, no, Phoughts of remorfe and joyes of forrow, filent moans and melting tears, an heart truly humbled, and a Spirit ever fetled chearfully to live and willing to die, in the loving arms of a gracious Redeemer, this is the prize, this is the Crown we should contend for; and this is the way, now to live a Saint on Earth and ever hereafter to injoy an exceeding and an eternal weight of glory in the highest Heavens. Which the Lord of all glory grant unto us for and in the meritorious Passion of his Son Christ Jesus our Lord. To whom with the bleffed Spirit, &c.

Laus Deo in aternum, Amen.

FINIS.

